

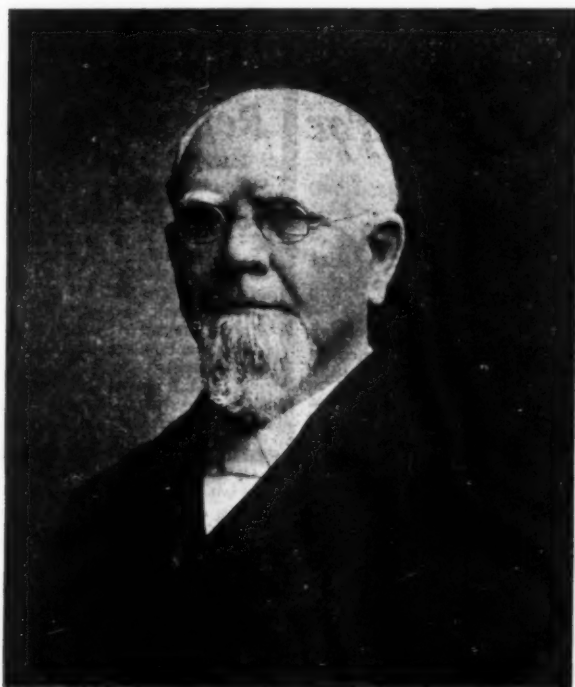
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THE CHRISTIAN CENTURY.

Volume XIX.

Chicago, Ill., June 19, 1902.

Number 25.



B. B. TYLER

Member international Sunday School Lesson Committee.

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1. CORINTHIANS, 1-3.

Now on the subject of food that has been offered in sacrifice to idols, we are sure that we all have some knowledge! Knowledge breeds conceit, while love builds up character. If a man fancies he knows anything, he has not yet acquired the knowledge of it that he ought to have acquired. On the other hand, if a man loves God, he is known and loved by God.

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THE CHRISTIAN CENTURY CO., 358 Dearborn St., Chicago.

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EDITORIAL

WHAT SHALL BE OUR ATTITUDE?

The movement of society is not at all times well poised and steady. It is not only bounded by extremes, but it is characterized by such; swinging from one pole of thought to the opposite. But one who has the true perspective of history can see a steady advancement throughout the past centuries and millenniums, in the midst of stagnation and revolution. Truth is eternal, but our appreciation of it is gradually changing and enlarging. We are apt to think of our perception of the truth as all-embracing, and then when the change comes, as it necessarily must, if we do not take refuge in mental inertia, violence is done to our religious life.

The Church has been the champion of the good, but this task has made her cautious and conservative. Every new idea, every new vision of duty, every new method of work, has come to birth through travel and much pain. Then the struggle for existence begins. Its right to live is challenged on every hand. It must be hid in the bullrushes, or flee to Egypt, or go away into Arabia. But if it be of God, it will accomplish the mission where unto it was sent, though at the cost of a great conflict.

While all hearts are rejoicing in the great work of the Sunday Bible school, its early struggles hold for us a lesson.

There is no one agency that is looked upon to-day with greater favor; some of the most scholarly and cultured men of the Church are planning for its welfare, and yet a little over a century ago the greatest heresy was to believe in the Sunday school.

OPPOSITION TO THE SUNDAY SCHOOL.

Sir Charles Reed in his address at the Raikes Centenary, in London, June, 1880, said: "When Sunday schools were first instituted in this country they were fiercely attacked. It is not to be supposed that they had an easy progress. * * * The bishop of Rochester notably denounced the Sunday school movement and urged the clergy not to support it; and the archbishop of Canterbury was the first man in that day to call the bishops together to consider whether something could not be done to stop this great enterprise. Later the Presbyterians of Scotland and the Congregationalists of New England were represented among the opponents of the Sunday school as it battled its way into deserved favor." The same can be said of the Disciples of Christ in many places.

The following incident is cited by H. Clay Trumbull: About seventy years ago a young girl came out from her family—the first of its members to do so—and confessed her child-like trust in her Savior. Learning something of the Sunday school work in New York city, she gathered a little Sunday school in the galleries of her home church. But this was soon forbidden, as it was considered a desecration of God's day and God's house, and she withdrew with her little charge to a neighboring school house. Public sentiment, including the expressed opinion of her own pastor, secured her exclusion from the building. When passing the school house where this young teacher had her Sunday school for a season he shook his ivory-headed cane toward the building, and said in honest indignation, "You imp of Satan, doing the devil's work." But she was again admitted to the church and her Sunday school had gained the right to live. The entire family became devoted members of the church. She became the wife of Rev. Dr. Myron Winslow, as a missionary worker in Ceylon. Three of her sisters spent their lives in the foreign field. One of her brothers died just as he entered the ministry. Another brother went west as a home missionary. A daughter of hers labored as missionary. On the fiftieth anniversary of the organization of the Sunday school in that church it was announced that twenty-six ministers and missionaries had gone out from that Sunday school as a result of Bible study and Christian influence.

THE TEMPER OF THE CHURCH—HOW EXPLAINED.

We can scarcely believe that the church has been so conservative. There have always been two extremes in society, however, known by various names, the most common of which are conservatives and radicals. Those who take the via media are sometimes called progressive-conservatives. They are not the first to take up the new and untried, neither are they the last to lay aside the old, providing it has been outgrown. They desire to be well-balanced, judicious, open-minded, impartial members of society. The only question they ask is, Is it true—true to fact and experience? If it is they are willing to adjust themselves, even at the cost of some of their dearest idols.

It is an immense gain when one has reached that delicate poise which enables him to see with clearness the different aspects of truth. Most people lean quite strongly one way or the other, and for the present both are valuable members of society. To have but one or the other would be a great calamity. If all were radicals, anarchy and chaos would reign supreme. If all were conservatives we would have stagnation, decay, death! "The radical may be radically

wrong, but still he is helpful to the age." He is the discoverer, the inventor, the iconoclast. He clears the way for something better, but he usually has a very poor substitute to offer. He has no means of conserving or holding together the good. This function is left to the conservative. The radical gets a new idea, the man of poise evaluates it, and the conservative finally fits it into a scheme of things. Let us be willing to be led into all truth; proving all things and holding fast to that which is good.

THEOLOGY OF JESUS.

Did Jesus have a theology? Yes. It has been pointed out that an ethical sermon stands in the forefront of the teaching of Jesus, and a metaphysical creed in the forefront of the Christianity of the fourth century. There is no metaphysics in the sermon on the Mount, and no ethics in the Nicene creed. This contrast is significant, but not as startling as at first sight appears, when we consider the fact that theological presuppositions underlie the sermon on the Mount, and ethical presuppositions the dogmas of the Nicene fathers. Jesus meant something by putting ethics first, and fourth century creed makers meant something very different by putting metaphysics above morals, but the theological basis of the one and the ethical assumptions of the other must in fairness be admitted. As the purpose of the sermon was religious and practical, its theological foundation is taken for granted. The theology of the sermon on the Mount is assumed and implied, not argued or formulated. Many fundamental things were taken for granted, the existence, unity, personality, and sovereignty of God, and the great specialty of Jesus, the doctrine of the divine Fatherhood, comes out in the title and in an illustrative hint here and there. But the theological character of the background of the sermon is obvious enough.

What is theology? A man's theological belief is what he thinks about God, his theology is his doctrine of God. Anthropology is the science of man as theology is the science of God. Jesus being the *theanthropos*, the God-man, has as complete a knowledge of God as he has of man, and this knowledge is the basis of his conception of God, and this conception is necessarily theological, and a theology. It is absurd for a believer in God to rail indiscriminately against theology, as preposterous as to rail against botany while professing to love flowers. Theology is at once the science and the philosophy of religion. A man may be theological without being religious, and he may be religious without being theological, but a florist is better for a knowledge of botany, and a botanist would be a queer character if he had no use for flowers. Both the religion and the ethics of Jesus were bottomed in theology, in his conception of God.

Looking at the theology of Jesus in the light of his historical antecedents, he might have been in one of three lines from his theological ancestors, the wisdom, the prophetic, the sacerdotal—might have descended from the sage, the prophet or the priest. The sage was the sacred philosopher of Israel, the wise man who reduced the science of religion to the art of right living and sensible thinking, whose conceptions of God and man and moral relations find expression in the wisdom literature of the Old Testament, Job, Proverbs, Ecclesiastes and the Song of Songs. The highest theological and spiritual concept in Israel, the inspired nation, found

its representation in the prophets. The unique knowledge of God that characterized the peculiar people, found its organ in the prophetic word. The Hebrew prophet was the inspired man, in vital touch with the unseen reality, who brought his messages direct from God to the souls and lives of the men to whom he spoke. His supremacy as the God revealer and religious teacher of mankind remains unshaken by the lapse of time. The priest occupied a lower plane in the religious and ethical program of the chosen race. He was the appointed functionary of the external and the official in religion. He stood for the ecclesiastical, the formal, the ritualistic in the service of the temple, and was often as low grade in spiritual insight and appreciation as he was in good morals. Manifestly Jesus sustained a relation to the *Chokamin* of Israel, and to the *Chokmah* literature, but a very slight relation to Leviticism and the Levitical priesthood. He took upon him no priestly office; he performed no priestly function; he assumed no priestly title, and he bestowed none upon his disciples. There are no sacerdotal terms in the vocabulary of Jesus; he was the most unpriestly of the great teachers of religion. We say that Jesus was our prophet, priest and king, but he was not our priest in any literal or historical sense of that term. The old theological statement that his divinity was the altar, his humanity the sacrifice, and Jesus himself the officiating priest in the atoning transaction of the Cross will do as a figure of speech for rhetorical purposes, but not as the literal account of an actual occurrence. The author of the Hebrew letter interprets Christianity in terms of the Jewish altar, as was afterwards done in terms of Greek philosophy and Roman law, and although all of these interpretations were permissible in adapting and explaining the gospel to the different races of mankind, their terms are not to be taken literally, and no approach to anything of the kind is to be found in the teaching of Jesus. Except in the matter of purely individual and spiritual intercession and mediation the priestly element is completely eliminated from the religion of the New Testament.

On the other hand, the prophetic succession of Jesus is indisputable. In caste of mind and substance of teaching, no less than in the whole genius of his conceptions, he was in the line of the great prophets. He inherited the prophetic doctrine of Monotheism as one of his great characteristic doctrines. "Hear, O Israel; the Lord our God, the Lord is one." In the Messianic prophecies uttered by the Old Testament prophets Jesus found himself with a deeper significance upon these ancient oracles than Seer or Psalmist had ever known. The deep religious and spiritual character of our Lord finds its clearest foreshadowing in the teaching of Psalm and Prophecy, while the deepest tone in the divine instruction of our Savior finds its answering note in the lofty ethics of the prophets. In the ethical and spiritual character of his teaching, in his broad and tender humanity, in his keen perception of reality and horror of hypocrisy, he consciously aligned himself with the inspired prophets of his race. It was the preaching of the prophets that outlined the principle and prepared the way for the Kingdom of God. In what definite place are we to look for the theology of Jesus, and what is it? Perhaps the last place in the world you would look for an outline theology and a religious creed singularly profound and comprehensive, and yet simple from the mouth of Jesus Christ, would be in a purely devotional composition like the Lord's prayer. It is a fixed habit of ours to disassociate theologies and creeds from all

forms of devotion, but Jesus put all these together in a condensed form in the prayer he taught his disciples to pray. The outline distinctly is here, to be elaborated and filled in and supplemented, from his discourses and parables in the evangelic records.

To center every thing in God is to theologize, and a man's conception of God and God's relation to men and things is theology. Notice how this wonderful prayer centers every thought in God and relates the whole universe to God. "Our Father"—God. The place of God, "who art in heaven." The reverence and worship of God, "hallowed be thy name." The Kingdom of God, "thy kingdom come." The will of God, "thy will be done on earth as it is in heaven." The providence of God, "give us this day our daily bread." The forgiveness of God, "forgive us our sins as we forgive those who sin against us." The superintendence and deliverance of God, "lead us not into temptation, but deliver us from evil." The praise of God, "for thine is the kingdom and the power and the glory." Everything centers in God and radiates from him.

A GLANCE AT THE GLOBE.

News of the Strikes.

Strikes are in the air, and no man knows how closely they may suddenly enmesh us. The great coal strike among the anthracite men is exciting great popular sympathy and the mines are thoroughly boycotted. Though the lack of rain in some places has prevented as great damage by water as may yet be, still the pumps have stopped and the mines are being flooded. President Mitchell of the United Mine Workers is doing his best to keep it a pacific strike, with a fair show of success. If the operators attempt extensive importation of non-union labor, the usual troubles will ensue, no doubt. The United States commissioner of labor, Carroll D. Wright, has been sent by President Roosevelt to interview the presidents of the roads and the men at the head of the union. This action has been in no sense an arbitration, but an effort to get at the facts for the sake of the general public. The operators have refused to treat with President Mitchell, insisting that they will deal directly with their men. The editors of the country condemn the operators for taking a crabbed mammonized view of the issue. Coal is running so short that the naval maneuvers this summer will be paralyzed, and users of soft coal are in danger, for though the soft coal men are bound by contract, and thereby liable to lose the sympathy of the public if they break it, still President Mitchell is able to bring about a sympathetic strike if the men beneath him demand it.

The source of the difficulty is chronic. The labor market in the mining regions has been purposely overcrowded to keep down the price of labor, and there is not enough work to give the 180,000 laborers more than 175 days' work in a year. One-third too many mines are operated and there are sixty thousand more men than are needed.

Strikes too numerous to mention are being threatened over the country. The arbitration question is evidently growing larger with the great American voter every day. It holds an increasing position in the leading journals. Hard times are possibly more productive of big strikes, but good times provoke those little ones the more, and do not exempt us from big ones, giving us fit occasion for the present omnipresence of the arbitration question. Arbitration will

soon become an American business axiom, if the editors continue to insist, and prosperity keeps us in a good humor to be instructed.

The Death of the Ship Subsidy Bill.

General Grosvenor, Senator Hanna's colleague from Ohio and chairman of the House committee on merchant marine, has officially declared that there will be no ship subsidy bill, because the country does not want it. This announcement indicates a certain change in Washington, which may be interpreted in various particular ways. It means that Senator Hanna's influence is not as paramount in Washington as of yore. While he is the friend and often the adviser of the president, his fortunes as a rival of Roosevelt for the next nomination are being pushed by a certain section of the partisan press. If the subsidy bill had succeeded it would have been the measure of the prestige of this Ohio senator, by far its most earnest advocate. On the other hand, owing to the insistence of Senator Hanna, the Rathbone case has been reopened, though there are few people in this country who share the senator's personal conviction that his friend Rathbone is an innocent man, and the victim of conspiracy on the part of Governor General Wood. Senator Hanna's presidential boom still exists, and as a possible rival of Roosevelt in the Republican convention of 1904 he is of interest to the observer of politics.

The Legislative Outlook.

The leaders of the House are to a man in favor of leaving to the judgment of President Roosevelt the advisability of a Pacific cable. Reciprocity is at last in sight for Cuba. There have been enough beet-sugar men won over to bring about a 20 per cent reciprocal reduction in the rates between the United States and Cuba. This will be done as soon as the present isthmian canal bill is disposed of. The reciprocity bill will go through because it is in harmony with the policy of President McKinley and because it has been so persistently pushed by the administration as a fundamental thing in party policy. One of the interesting incidents in the Senate of late has been the establishment of a warm friendship between the exceedingly informal William E. Mason of Illinois and his ancient enemy and reprob, that bulwark of senatorial tradition, Senator Hoar of Massachusetts. Senator Mason has placed his re-election in jeopardy by aligning himself with Senator Hoar against the administration's Philippine policy. Since that time Hoar and Mason have been admiring friends.

The Acts of President Palma.

As an act of sentimental good will toward the United States C. G. Rathbone and C. F. Neeley, as well as all other Americans convicted of crime during the American occupation, were given their pardons this week by President Palma. The news comes that President Palma is also pressing the matter of commander in chief for the Cuban army, which is made up of artillery forces and rural guards. Maximo Gomez, the idol of the republic, will probably take the place, though somewhat unwillingly. Palma is planning to have Cuba thoroughly represented at the St. Louis exposition.

CONTRIBUTED

The Compassionate One.

Thou, O most compassionate,
Who did'st stoop to our estate,
Drinking of the cup we drain,
Treading in our path of pain—
Through the doubt and mystery
Grant to us thy steps to see,
And the grace to draw therefrom
Larger hope and confidence.
Show thy vacant tomb, and let,
As of old, the angels sit,
Whispering, by its open door,
"Fear not, he hath gone before!"

—Whittier.

THE INTERNATIONAL SUNDAY SCHOOL LESSON COMMITTEE.

B. B. TYLER.

This committee selects lessons for at least 20,000,000 pupils in the Sunday schools of Christendom. Fifteen men are on the committee. Not one of them receives a penny for his services. The work is gratuitous. The present committee was selected by the International convention in Boston in 1896. The first committee was chosen in Indianapolis in 1872, the second in Atlanta in '78, the third in Louisville in '84, the fourth in Pittsburg in '90, and the fifth in Boston in '96. Each committee was elected for a term of six years. A new committee will be chosen by the International convention which will meet in Denver June 26-30. The Rev. John Potts, Toronto, Methodist, is chairman of the present committee. The Rev. A. E. Dunning, Congregationalist, Boston, is secretary. The Rev. Warren Randolph, Baptist, Rhode Island, was secretary of the committee from its organization in 1872 to the date of his death, Dec. 12, 1899. The members of the present committee are: B. F. Jacobs, Baptist, Illinois; J. I. D. Hinde, Cumberland Presbyterian, Tennessee; B. B. Tyler, Disciple of Christ, Colorado; J. S. Stahr, German Reformed, Pennsylvania; J. R. Sampey, Southern Baptist, Kentucky; H. W. Warren, Methodist, Colorado; A. F. Schauffler, Presbyterian, New York; E. B. Kephast, United Brethren, Maryland; John R. Pepper, Southern Methodist, Tennessee; W. W. Moore, Southern Presbyterian, Virginia; Mosheim Rhodes, Evangelical Lutheran, Missouri; E. I. Rexford, Episcopalian, Quebec. Professor J. M. Stiffler of Crozier Theological Seminary was chosen by the committee to occupy the place made vacant by the decease of Dr. Warren Randolph, but declined to serve. The expenses of the members in attending the meetings of the committee are paid by the publishers of Sunday school lesson helps.

To Mr. B. F. Jacobs more than to any other person is the world indebted for the present popular uniform system of Bible lessons. For a number of years previous to 1872 Sunday school workers had been dissatisfied with the go-as-you-please, hit-or-miss, no-method method and were looking for something better. That the International Sunday school lesson system was an important step in advance none will dispute. That to Mr. Jacobs belongs the honor of this important forward movement in the study of the Scriptures is evident from the testimony of his coworkers

at the time, such as Edward Eggleston and John H. Vincent. Mr. Eggleston said in 1870: "If the blessed time ever does come when all the children study one lesson we shall give the credit to B. F. Jacobs; he and no one else is the 'original' Jacobs." This was two years before the adoption of the uniform lesson system, and while the subject was under discussion. In 1887 Bishop John H. Vincent, writing of the uniform lesson system, said that "to B. F. Jacobs of Chicago the honor of the conception belongs. And to him, moreover, belongs the honor of having secured the experiment when the odds were against him."

At the convention in Indianapolis in 1872 Mr. Jacobs presented and secured the passage of the following:

"Resolved, That this convention appoint a committee, to consist of five clergymen and five laymen, to select a course of Bible lessons for a series of years not exceeding seven, which shall, as far as they may decide possible, embrace a general study of the whole Bible, alternating between the Old and New Testaments, semi-annually or quarterly, as they shall deem best; and to publish a list of such lessons as fully as possible, and at least for the two years next ensuing, as early as the first of August, 1872; and that this convention recommend their adoption by the Sunday schools of the whole country; and that this committee have power to fill any vacancies that may occur in their number by reason of the inability of any member to serve."

The passage of this resolution was the beginning of the uniform lesson system. This is also the authority under which the International Sunday school lesson committee has acted and now acts.

It was during the discussion of this resolution, just before its passage, that Dr. John H. Vincent, now Bishop Vincent, said: "A year ago I opposed the scheme of national uniformity. To-day I am thoroughly converted to the other side."

How comprehensively the Bible was studied from 1872 to 1899 will appear from the following statement:

From the Pentateuch were selected 163 lessons, from the later historical books 273, from the books of devotion and moral instruction 61, from the books of prophecy 92, from the four gospels 516, from the Book of Acts 165, from the Pauline Epistles 70, from the General Epistles 16 and from the Book of Revelation 11 lessons. This statement does not include the six years' course of the present committee, the fifth, since its work is incomplete.

Only four short and comparatively unimportant books have been omitted in this scheme from the Old Testament—viz., the Song of Solomon, Obadiah, Zephaniah and Habakkuk. In the New Testament only four books have not received attention—viz., Philemon, the second and third epistles of John and the epistle of Jude. "Historical and biographical lessons, the favorites of children and youth, abound, 436 such lessons being taken from the historic books of the Old Testament." "Each of the four gospels and the Book of Acts is so largely used that not a single verse of these five books was not included in one or more lesson selections." The Book of Acts has received a larger measure of attention than any other book in the Bible.

The International Sunday school lesson system has done as much to promote Christian unity and union as any movement in the Church of Christ during the eventful nineteenth century. It is impossible to estimate the value of this system of Bible study in this

direction. Let us give thanks for its coming and pray that it or something better may continue to bring believers into ever increasing spiritual fellowship and service.

CHRISTIAN UNION.

D. R. DUNGAN.

Many good men have felt that baptism is an insurmountable barrier. The great majority of Protestants at this time practice affusion instead of the burial which was practiced in the days of the apostles. They also practice infant sprinkling instead of the immersion of believers. Hence it is supposed to be impossible to reconcile all in one body. And yet all this must be or the Savior's prayer will remain unanswered. This brings us to the real question of the hour: What is our present duty?

1. It is quite certain that it is not our duty to disband. This would make one less religious organization. But the work which we came into being to accomplish would be left undone. We came into the religious world to lead the way to the union of all who love the Lord on the basic principles of the first church. It would be unreasonable to expect men to lay down their own creeds and accept those of others, or any one of them, which would have no greater claim to divine authority than those they had already. If the union for which the Lord prayed shall ever exist, it will be because the world of believers will first lay aside all human authority in religion and accept that which is divine. They will then have a creed that is not subject to revision. God is its author and it can not be changed. This is just what we stand for. It is just where the whole number of believers must come before union is possible. Will our existence hinder others from coming to these great principles? Will we be in the way? We could afford to step aside and let them have it all to themselves, and when all the Protestant churches shall have found a ground of union where they can unite together in serving the Lord, we could go in with them without a question. For one I will take the risk now.

2. We stand for truth which the world would not have if we were to disband. Not only do we plead for essential truth which is not maintained elsewhere, but the system of truth, the whole truth embodied in the service of God on the earth, is maintained by us and not without us. It is left for us to call the world back to Christ as he was presented by the apostles, with all he taught and endorsed. Hence we can not quit the field without being recreant to our duty.

3. Some have said that our practices are not all sound; that we ourselves need reforming. In that case, the best thing we can do is to reform. Let us have the error pointed out as soon as possible and get rid of it. I have no thought that it is best to have some error so we will have something to sacrifice when the time comes. We want the truth, the whole truth and nothing but the truth. We will not have anything to lay aside and on that account we would be much more ready to proceed with the movement.

4. I have been told that we are not the church of Christ, that we are only a movement. If that is the case it is high time that we should begin an earnest search for the old paths the good way and walk therein. For one, I want to know that I am in the Church of Christ, and if I am not now in it, I wish some one would point it out to me so that I can join. I do not want to be left out in the cold. If we are not now members of the church, who will tell us how we may become

members? Possibly it is meant that we are not the church of Christ to the exclusion of others. Certainly no man could wish to exclude others. And yet we have but one way of knowing our religious position and that is by the teaching of Christ and the apostles. Those who believe and do as they taught must certainly be in the church. If they are not, where are they? And who are in the church? and how did they get there? We have the creed, the name, the discipline, the officers, the polity, the manner of receiving members. The ordinances, administered to the same persons, in the same way and for the same purpose; is this then Christ's church? If not, where is it? If it is, we must maintain it.

5. The plan of proposing to accept those who have mistaken sprinkling for baptism, is seriously contemplated by a few. I do not agree with the idea for several reasons: 1. No one is asking for any such a proposition, and no evidence has been furnished that any number of persons would accept of it if the proposition was made. 2. It has been tried and has been proven a total failure. 3. It would divide the people of God who are trying to return to the teachings of the Savior and his apostles, and would prove far more powerful in the hands of the enemy in separation than in the hands of God in uniting the saints. 4. It is without divine warrant. No Scripture can be found that will give any sort of favor to such a course. 5. It is opposed to the direct statement of the Savior: "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God." Now as certainly as the "born of water" means immersion, and "kingdom of God" stands for the church, just that sure no man can enter the church without immersion in water. But why all this ado about those who have honestly mistaken sprinkling for baptism? If honesty is the one term of admission into the church why not extend this offer to the Quaker or Friend? He is as honest as the best of us. He has not been baptized, neither has the other. Both are elegant persons, I love both of them, but it is not my say in the matter. Jesus has spoken and there it must rest with those who would be loyal to him. 6. Baptism is not the trouble. If we were agreed that it is our duty to be united, and were to search for common ground there is no question about the fact of baptism or the form of it. Let us attend to the first and the second will settle itself.

6. We should show a different and more liberal spirit towards those who differ from us. We have not always behaved ourselves with that grace of kindness which has been the equal of our plea. I know well what may be said in self defense. I know that we have been snubbed and misrepresented; not permitted to participate in revival meetings; have not been at liberty to even read an answer from the Holy Spirit to the question: "What shall I do to be saved?" All that and more, too, and all these things were done, too, by men who claimed to be full of the Holy Ghost. I was there and know all about it. I know more, that we were at home in the body, and exhibited about as much of the "you-are-another" temper as anybody else. I only blame my brethren for not doing better than others. We claimed to have more light, and ought to have behaved more Christianly than we did. Now and then I find a good brother who never enjoyed the struggles of those days; who has it in his mind that the narrowness was all on our side, and the gentleness and amiableness on the side of the denominations. I do not wonder at it. He has never preached gospel enough to disturb the enemy. He has not offended sectarianism by having any success; he has lit-

tle or no use for a baptismal suit, and has been a favorite. But if he had told the people that they must turn unto the Lord and take His word alone as their guide from earth to heaven, that they must accept of Christ as their only Savior, repent of their sins and be buried with Him in baptism for the remission of their sins, and had, in that way, led large numbers into the church, and united still many more on the plea for union upon the apostolic plan, he would have seen the front teeth of sectarian liberality in a fashion that has never disturbed the dreams of his peaceful soul. I know both sides of the question, and with all the facts in view I am ready to say that much improvement has been made in the last two decades, and that there is room for more. We preached the gospel of differences and gave no emphasis to the gospel facts on which we were agreed. And I believe that, whatever may be the treatment of others towards us, we ought to greatly increase our Christian courtesy. We have a hearing to-day and can afford to preach an entire gospel and preach it in love. We are all fighting a common foe, and trying to get to the same heaven. Let us go on to perfection.

THE SPIRIT AND AIM OF THE MODERN SUNDAY SCHOOL.

J. H. HARDIN.

First of all, it ought to be educational in the sense of supplying instruction in things pertaining to God. This instruction ought to be definite, complete within its necessary limits and adequate for the ends to be accomplished. Persons engaged to impart this instruction ought to be competent to do it, and methods and facilities ought to be such as to give them a basis of success. In the second place it ought to be educational in the sense of affording adequate training with reference to the true principles of Christian living. Thus a young person coming up to early manhood through such a school would be almost certain to know well the great facts of Bible history, the great truths of revealed religion, and to have fixed as parts of their permanent development forms of obedience, worship and service that will hold them throughout life.

But the Sunday school, if rightly conscious of its true aim, will be not only for instruction and training, but also for inspiration. Perhaps this ought to have been set down as the very first thing. For if its scholars are inspired with true desires, filled with genuine enthusiasm, knowledge and training will be sought and secured. It need not be said that this element of inspiration is found only in those schools which are dominated by the highest ideals. There must be no drag, no ruts, no dry rot, no perfunctory prosiness. Most Sunday schools fail at this point. They do not inspire the pupils with high purposes. There is no longer doubt in the minds of those who observe that the Sunday school is far behind the age in its power to move people to do great things for Christ and the church. There are exceptions. I speak of the average. Shall we have a radical change here? If so, what shall be its character? Shall the Sunday school be dropped and something else be adopted in its place? Or shall we look to the experts in this department to introduce such changes as will bring it up to present-day demands? Will our professional Sunday school men and women tell us what is to be done and how?

The school ought to be evangelistic and missionary.

The conversion of its own scholars, and through them the christianization of the destitute in its own neighborhood; and by its affiliation with the great missionary agencies of the church the evangelization of the people of all lands ought to be considered as simple fundamentals to its practical value.

Allow me to close this piece with the suggestion that our religious papers—yes, and our conventions also—take up this subject of the way-backness of this department very soon and agitate it with a view to moving it forward to its true place and power. This note ought to be clearly sounded in the forthcoming International convention. Will that body continue its self-glorification and its disposition to canonize a few of its "saints" still in the flesh? Or will it lead us forward out of the ruts to competent forms of work? We shall see.

CHILDREN'S DAY.

MRS. BESSIE D. ELLIS.

Children's Day! At the words a vision comes before the eyes, and we see again, as in the far-off past, the Master surrounded by his followers, and in their midst a little child. "Except ye become as little children, ye shall not enter into the kingdom of Heaven," he is saying, and in the presence of such purity and innocence, exalted thus forever as an example to mankind, all nations bow the head in humility and awe. The vision is gone, and in its place we see the realization of all it meant to the world. An army of children trained in home and Lord's day school to do the Master's will—striving and toiling in heat and cold all the year through to sow the seed of the Kingdom, at home and abroad, once in the twelve months they gather in a happy throng, singing of the gathered sheaves and praising him to whom all the glory belongs. The day is one of gladness to every Christian heart. It is an answer to the command of our Lord; a willing obedience to his will: "Go ye into all the world and preach the gospel" is the command, and this mighty army of children, bringing their treasures of money and love, is their ready and cheerful reply. It is a practical work and one that the Lord has wonderfully blessed from the beginning. Since 1881 the children of the Sunday schools have given to various missionary enterprises \$415,921.00. What great good this money has done is shown in the increased number of missionaries on the foreign field—in the schools established, in the orphans fed and clothed, and greatest of all in the number of souls saved. All our schools should observe this day, if they have not done, that by a mighty and united effort of all our children we may magnify and glorify our work done in the name of the Captain of our salvation. It is astonishing that any of our churches should fail to have Children's Day observed by their schools. Not only is it a rich lesson to the children of unselfish work for the Master, but it is a feast of enjoyment and creates in every heart a new enthusiasm for the work of the church at home and abroad. God grant that the day may soon come when every school shall gather on Children's Day once in a year, and amid songs and prayers from willing hearts lay upon the altar of our God the offering of our hands, praying the Lord of the Harvest to increase it abundantly.

The sorrow that nobody mentions,
The sorrow no one may share,
Is the sorrow the dear Lord giveth
His sweetest, tenderest care.

—Selected.

PASTORAL HELPERS.

J. M. PHILPUTT.

Let us start with a definition or two. A pastoral helper is a *woman* who gives all her time to helping the pastor. An assistant pastor is a *man* who assists the pastor, preaching in his absence and sharing his duties when both are present. The right kind of a pastoral helper will, in most cases, be of more service to the church than an assistant pastor.

In a large congregation a pastoral helper is a necessity. The pastor cannot give all his time to visitation. Besides it frequently happens that the particular service needed can be better done by a woman than a man. The duties of a pastoral helper fall under three heads, canvassing, calling and church duties.

In a large city the thing of first importance is the "canvassing"—going from house to house getting a religious census of the neighborhood. She finds people without church homes or any religious connection. She secures children for the Sunday school. She makes note of the sick and poor who need assistance, either material or spiritual. All this information she turns over to the pastor. He is thus saved much hard work and valuable time. With this preliminary work done, he can now accomplish more in one afternoon than he could do in a month of the old-fashioned hit-and-miss kind of pastoral work. The ground is now being thoroughly worked and he can feel that his church is doing its duty toward all classes of people.

In addition to this canvassing for new people, the helper will also regularly call on the church members. She will give special time and attention to the sick and aged ones. She will look up the disaffected and indifferent. Difficult cases, or those requiring immediate attention, she will bring to the notice of the pastor. This work does not supplant but supplements the calling which the minister must do. Nothing can take the place of a pastor's regular visits to his people. A house-going minister makes a church-going people. Though a man has a hundred helpers he should allow nothing to betray him into neglecting the pastoral work which he should do. His pulpit messages can be directed to the real needs of the people only when he knows by personal contact something of their home life and individual history. But after he has done his best, there will still remain much for a faithful helper to do; and if she is tactful her visits will be as welcome as his in the homes of the people. She does not go as a professional, but as a friend. She does not make formal, five-minute calls. She adapts herself to the situation; and many a helper has spent two or three days in one house where sickness or destitution required her constant services.

Besides the above duties there is another class directly connected with the services of the church. She will have a sharp lookout for all strangers whom she has invited to come, and will introduce them to the pastor. She will, as a rule, teach in the Sunday school, and if there is a sewing school or missionary training class she will probably have charge of it. She need not necessarily be a public speaker. The best helper I have ever known never took any part in the public exercises of the church, but could read and pray in the homes of the people with acceptance and power. The right kind of a woman will quickly find her place in the work, or make one for herself, and will come to be considered as necessary to the welfare of the church as the pastor or Sunday school superintendent.

Special training is necessary to fit one for such work as this. Something more than piety is required,

Many an excellent woman fails simply from lack of proper training. She goes out in the morning with face radiant, eager for the fray, but comes back at night thoroughly discouraged and sick at heart. She has had a door slammed in her face; some landlord has ordered her out of a building, or she has been berated by some recalcitrant church member.

The trained helper laughs at all such experiences. She goes home at night, sleeps soundly and tackles the same problems on the morrow with better success. In the end she is welcomed in the very homes that first repulsed her. But it is only the forewarned and trained helper that can successfully cope with the varied experiences that one meets in a large city parish.

Most of our great cities now have training schools for pastoral helpers. Besides Bible study and methods, the course includes instruction in theory and practice of pastoral work. There is actual experience in the field, under the direction of a trained worker. All this is very important. It gives an idea of the difficulties to be met and how to meet them.

A. M. Harvuot of Cincinnati recently founded a training school of this kind in connection with his church work. Its second annual commencement was held May 13th and eight workers completed the course. Most of these helpers already have positions in churches. Information concerning the school may be obtained by writing Bro. Harvuot.

Besides a course of training, certain qualifications of nature and grace are absolutely necessary to the successful helper. Good health is one of the first requisites. The work is hard, and a frail body cannot stand the strain. She must be of a kindly disposition—one to whom it is no cross but a joy to help people for the mere love of helping them. She should be of a hopeful temperament, and have the practical talent, able to do a hundred things at once, and do them all well. If one's heart is in the work many blessed compensations will spring up by the way, and the truly consecrated life cannot fail to find much joy in this form of service for the Master. More of our young women should enter this field. It is new as yet, but as time goes on there will be more and more a demand for such helpers in all our churches.

For such service as I have indicated in a large city where living is high, the helper should receive \$50.00, with one month's vacation in summer. A good helper will pay her own way by bringing in new members and by stimulating generosity in the congregation. Poor helpers are dear at any price, but for a good one you cannot pay too much.

Something Each Day.

Something each day—a word,
We cannot know its power;
It grows in fruitfulness
As grows the gentle shower.
What comfort it may bring,
Where all is dark and drear!
For a kind word every day
Makes pleasant all the year.

Something each day—a deed
Of kindness and of good,
To link in closer bonds
All human brotherhood.
Oh, thus the heavenly will
We all may do while here;
For a good deed every day
Makes blessed all the year.

—Southern Churchman.

BOOK REVIEWS.

The Unsealed Bible. By Rev. George Chainey. Vol. I. Genesis. Chicago: The School of Interpretation, 1902. Pp. 388.

The author of this book, which is apparently the first of an intended series of "commentaries" on the Bible, has modestly subtitled his work "Revelation Revealed, Disclosing the Mysteries of Life and Death." The principle of interpretation is merely a new play upon the old string of allegory, by which Scripture, divested of its simple historical values, is made to teach whatever fancy suggests, under the misleading reflection that this is a "spiritual interpretation." "Elohim (God) means strong ones. This refers to the seven great principles in which the Spirit of God divides itself for the work of creation." "The sons of Noah are Touch, Desire and Labor." "When Noah is born, Lamech—Light—has reached to the value of one hundred and eighty-two years. This is Light in Light, Holiness in Revelation and Revelation in Knowledge. The full value of Light is seven hundred and seventy-seven. This is Wisdom in Light, Revelation and Knowledge." Could anything be clearer? One of the most convincing proofs of the divine character of the Bible is its ability to survive such methods of interpretation as here find full sweep.

The Carpenter Prophet. By Charles William Pearson, Chicago: Herbert S. Stone & Co., 1902. Pp. 288. \$1.00.

A few weeks since the quiet of Evanston and Northwestern University was suddenly disturbed by revolutionary utterances regarding the Bible by Professor Pearson, a member of the department of English. In an address delivered in the First M. E. church he took occasion to assail many of the cherished beliefs of the church, including those in miracle, the virgin birth of Jesus, the resurrection, etc. In this volume, which was even then in press, Dr. Pearson treats of those matters in fuller form. There is nothing very new or striking in the treatment. It is an effort to reduce the life of Jesus to the level of a purely human career, and in a series of twenty-nine chapters the incidents of our Lord's life are passed in review, with such comments as eliminate all the miraculous features, yet granting that "there is no good reason to doubt that Jesus effected a great many wonderful cures and that his usual method was to arouse the sufferer's own faith and to stimulate his dormant energies."

The volume presents many excellent views regarding the work of Christ, none of which are, we believe, in any degree original or striking, while the dissent from orthodox belief presents no advance upon theories long since made familiar in far more attractive form by Strauss, Baur, Renan, Keim, Tolstoi and Mrs. Phelps. A curious instance of paradox is presented by the rejection of all miraculous elements in the Gospels, coupled with a willing acceptance of all late theories regarding spiritualism and other occult phenomena. Other instances have not been wanting in recent years of men who have gone far beyond what appear to the careful observer to be the legitimate limits of belief in matters of psychic experience, while at the same time denying all reality to the no more startling facts of New Testament Christianity. It is, to say the least, too early in the game of science to inveigh against the miracles, while in the same

breath it is affirmed that equally wonderful things are being accomplished to-day.

Professor Pearson's book adds nothing to the literature of denial. It will hardly bring its author more than the passing notice of even such as agree with him.

Commentary on the Old Testament, Vol. VIII. Ezekiel and Daniel. By Camden M. Cobern, D. D. New York: Eaton & Mains. Pp. 415. \$2.00.

This commentary is not from the pen of a professor of Old Testament interpretation, but is the work of a busy preacher while successfully ministering to one of our largest Methodist churches. The author is evidently well read in his field and gives his readers a good idea not only of the political and religious conditions, but also of the history of the interpretation of these two books of the Bible. He often works into a single sentence material from several sources, examples of which may be seen on pages 13 to 15 in his description of Ezekiel's personality and work. His position is for the most part that of the critical school, although he is not always very pronounced. Sometimes he offers every possible objection to the critics, presents all that can be said in favor of the old school, and finally takes his stand firmly upon the ground of the former. This is notably the case in his introduction to Daniel. In discussing the place of Ezekiel in Old Testament law, after stating the difficulties on both sides, he leaves it undecided whether our prophet follows or precedes the Levitical legislation. On the book of Daniel we shall let the author state his position in his own words: "It is, in its substantial entirety, an apocalyptic vision of a true, though later, prophet, through whom God addresses this message of consolation to the confessors and martyrs of the time of the Selencidae." In other words, the book is an apocalypse, an inspired product of the Maccabean age when the people of God were suffering persecution under Antiochus Epiphanes. So Daniel is not the author of the book, but its hero. In this he is in substantial agreement with other up-to-date commentaries, for example, that of Prince (1899), Cambridge Bible-Driver (1900) and Kurzer Hand-Commentor-Marti (1901). Even Dr. Zahn, the famous conservative scholar of Erlangen, dates the book about 168 B. C. Our author, however, does not agree with the commentators mentioned above as to the four kingdoms represented, by the great image of Nebuchadnezzar's dream; for his arrangement is Babylonian, Medo-Persian, Greek and Syrian, while they all make a different division as follows—viz., Babylonian, Median, Persian and that of Alexander and his successors. All unite in making Antiochus Epiphanes the "little horn" of VII. 8.

It is impossible to give an entirely satisfactory explanation of the seventy weeks of chapter IX. All commentators thus far have failed. So he accepts the view, now held by many, that we are not to look for exactness in the numbers of an apocalypse. According to this theory the seventy weeks begin with the fall of Jerusalem, 586 B. C., the anointed of verse 25 is Jeshua, son of Josadak, while Onias III. is the anointed cut off 171 B. C., and the oblation ceases 168 B. C. I note a slip of the pen on page 320. Tiglath-pileser II. should be Tiglath-pileser III. This commentary is scholarly and reverent. Its pages are enriched with material drawn from those who take the lead in the field of Old Testament study. It is a book well worth careful reading.

Hiram College.

GEORGE A. PECKHAM.

THAT PRINTER OF UDELL'S.

HAROLD BELL WRIGHT.

Chapter 9.

A CONVINCING ARGUMENT.

"Come here, sit down; I want to talk business to you. Don't stand there as though you had never seen me before."

"Well, it has been ages since I saw you," he declared, seating himself on the edge of the waste box.

"Yes, all of twenty-four hours. I passed your window yesterday, and you looked me right in the face and never even said howdy. If you were any one else, George Udel, I'd make you wait a while before you got another chance to do me that way."

George drummed on the edge of the box and whistled softly. Then, looking anxiously toward Dick, he said: "How are you getting along with that stuff, old man?"

"Almost through," answered Dick, with a never-to-be-forgotten wink. "But I believe I'll run off those dodgers on the big press and let you finish the politics."

"All right, I reckon that'll be better," answered Udel, and soon the whir of the motor and the stamp of the press filled the room.

"We are awful busy now," said Udel, turning to Clara again. "I ought to be at work this minute."

"Why haven't you been to see me, George?" persisted the girl, a strange light coming into her eyes. "There's so many things I want to talk to you about."

"Thought I'd let you come and see me a while. Turn about is fair play; besides, I didn't think it would be safe in this cold weather. It's chilly enough business even in the summer time."

Clara held out manfully—or womanly: "George Udel, you know very well that I would come here if you stayed away from my home, and it's real mean of you to make me come out in all this snow." George looked troubled. "I'll take my death of cold, and then how'll you feel?" George looked still more worried. "I've not felt very well lately anyway"—George looked frightened—"and I—came all the way—down here—just to see what was the matter." The printer looked happy. "And now you don't want me to stay, and I'll go home again." She moved toward her umbrella. Udel got it first—whir, whir, whir went the motor, and clank, clank, clank sounded the press. Dick was feeding the machine and must necessarily keep his eye on his work, while the noise prevented any stray bits of the conversation from reaching his ears. Besides this, Dick was just now full of sympathy. Clara let go her end of the umbrella and George, with an exaggerated expression of rapture on his homely face, kissed the place where her hand had held it. The young lady tried to look disgusted, and then for several moments neither spoke. At last Clara said:

"I want to tell you how proud and glad I am of the things you have been doing. You are a good man, George, to take care of that poor dead boy the way you did."

"Why, you see, I had a sort of a fellow-feeling for him," muttered the printer. "I had just been frozen myself."

"And that young people's society business—it is just grand," went on Clara. "Only think, you have given more than all the church members even."

Udel felt his heart thaw rapidly, and the two chatted

away as though no chilly blast had ever come between them.

"And yet, Clara, with all your professed love for me, you won't allow me a single privilege of a lover, and I can have no hope of the future. It had better stop now."

"Very well, George, it can stop if you like, but I never could have lived without talking it out with you and telling you how glad I am for your gift to the society."

"Look here. Don't you go and make any mistake on that line. I'm giving nothing to the society or the church. That bit of land goes to the poor, hungry and cold fellows who are down on their luck, like Dick here was. I tell you what, though, Clara, if you'll say yes I'll add another house and enough to furnish it besides."

The girl hesitated for just a moment. Here was temptation added to temptation. Then she pulled on her rubbers and rose to go. "No, George, no, I cannot. You know you would not need to buy me if I felt it right to say yes."

"But I'm going to keep on asking you just the same," declared George. "You won't get angry if I keep it up, will you?"

"I—guess—not. I feel rather badly when you don't. I don't like to say no, but I would feel awful if you didn't give me a chance to say it. Good-by, George."

"Good-by, dearest. You can't forbid me loving you, anyway, and some day you'll take me for what I am."

Clara shook her head. "You know," she said.

As the door closed Dick wheeled around from the press, holding out his ink-stained hand to George. "What's the matter?" said the other, wonderingly, but grasping the outstretched hand of his helper.

"I want to shake hands with a man, that's all," said Dick. "Why don't you join the church and win her?"

"Because if I did that I wouldn't be worthy of her," said George.

"You have strange ideas for this day and age."

"Yes, I know, but I can't help it. Wish I could."

"You're a better man than half the church members."

George shook his head. "It won't do, Dickie, and you know it as well as I. That's too big a thing to go into for anything but itself. What is it mother used to say, 'No other gods before me,' or something like that."

And Dick replied, as he turned back to the press, "I have, indeed, shaken hands with a man."

A few moments later he said again: "But do you believe in it, George?"

"Believe in what?" asked the other.

"Why, what Cameron says about Christ being the Savior of men and all that?"

The printer paused in his work. "What do you say?" he asked at last, without answering Dick's question.

"Well," answered Dick, slowly, "I've tried hard for several years to make an infidel out of myself, because I couldn't stand the professions of the church and their way of doing things. But this institution business is different, and I am forced to the conclusion, in spite of myself, that Cameron speaks the truth and that Christ is what he claimed to be, the Savior of mankind, in the truest, fullest sense of the word. I'm sure I have always wished that it were true, and have always believed that the Christian life, as Christ taught it, would be the happiest life on earth."

But there's the rub. Where can a fellow go to live the life, and why are you and I not living it as well as the people with their names on the church books? Must I join a company of canting hypocrits in order to get to heaven?"

"Seems to me that word is a little strong for those who put up their rings and stuff for the institution," said Udel. "Anyway, I know one in that crowd who was in earnest."

"You are right, George," returned Dick. "I spoke harshly. I know there are earnest ones in the church, but I don't see how they stand it. But you're dodging the question. Do you believe in Christ as the Savior of men?"

"Folks say that I'm an infidel," answered George.

"I don't care what folks say. I want to know what you think about it."

"I don't know," said George. "Sometimes when I listen to the preachers I get so befuddled and mixed up that there's nothing but a big pile of chaff, with now and then a few stray grains of truth, and the parson keeps the air so full of the dust and dirt that you'd rather he wouldn't hunt for the grain of truth at all. Then I'm an infidel. And again I see something like that—the giving of that jewelry by the young people—and I believe it must be true. And then I think of Clara and am afraid to believe, because I fear it's the girl and not the truth I'm after. You see, I want to believe so bad that I am afraid I'll make myself believe what I don't believe. There! Now you can untangle that while you run off that batch of cards." And he turned resolutely to his task of setting up another speech for the local politician.

"George, what in the world does this mean?" asked Dick about two hours later, holding up a proof sheet that he had just taken from the form George had placed on the stone; and he read: "When Patrick Henry said 'Give me liberty or give me Clara, he voiced the sentiment of every American church member.'"

George flushed. "I guess you'd better set up the rest of this matter," he said gruffly. "I'll run the press a while." And he laid down his stick and put the composing case between himself and Dick as soon as possible.

"That bloomin' politician must be crazy," said the boy, as he scrubbed wearily at an inky roller with a dirty rag. "Old Pat Henry never said no such stuff as that, did he, George?"

"You dry up," was all the answer he received.

All that week and the following week Dick's mind fastened itself upon the proposition: Jesus Christ, the Son of God and the Savior of men. At intervals during working hours at the office he argued the question with Udel, who, after his strange rendering of the great statesman's speech, relapsed into infidelity, and with all the strength of his mind opposed Dick in his growing belief. The evenings were spent with Charley Bowen in discussing the same question. And here it was Charley who assumed the affirmative and Dick as stoutly championed Udel's position. At last one day, when Dick had driven his employer into a corner, the latter ended the debate forever by saying rather sharply: "Well, if I believed as you do I'd stand before men and say so. No matter what other folks believed, did or said. If a man was so good as to give me all the things that you say Christ has given to the world I would stand by him, dead or alive. And I don't see why you can't be as honest with him as you are with men." And Charlie clinched the matter that evening by saying, "Dick, if I thought

you really believed your own arguments I wouldn't talk with you five minutes, for the doctrine you are teaching is the most hopeless thing on earth. But I can't help feeling that if you would be as honest with yourself as you are with others that you wouldn't take that side of the question. Suppose you preach a while from your favorite Shakespeare, taking for your text, 'This above all, to thine own self be true, and it must follow, as the night the day, thou canst not be false to any man.'"

There were no more arguments after that, but Dick went over in his mind the experience of the past. How he had seen again and again professed Christians proven untrue to their Christ. He looked at the church, proud, haughty, cold, standing in the very midst of sin and suffering and saying only, I am holier than thou. He remembered his first evening in Boyd City and his reception after the prayer meeting at the church on the avenue, and his whole nature revolted at the thought of becoming one of them. Then he remembered that meeting of the young people and the unmistakable evidence of their love, and the words of Uncle Bobbie Wicks in the printing office that rainy night, "You'll find out, same as I have, that it don't matter how much the other fellow dabbles in the dirt, you've got to keep your hands clean, anyway. And it ain't the question whether the other fellow is mean or not, but am I living square?"

And so it was that when he went to church Sunday evening his heart was torn with conflicting emotions, and he slipped into a seat in the rear of the building when the ushers were all busy, so that even Charlie did not know he was there. Cameron's sermon was from the text, "What is that to thee? Follow thou me," and as he went on with his sermon, pointing out the evils of the church, saying the very things that Dick had said to himself again and again, but always calling the minds of his hearers back to the words of Jesus—"What is that to thee, follow thou me"—Charlie wished with all his heart that his friend was there, and Dick felt his objections vanish one by one and the great truth alone remain. Then when the minister brought his talk to a close, with an earnest appeal for those who recognize the things that exist in the church, because it is not following Christ as closely as it ought, to come and help right the wrongs, Dick arose and went forward and in a firm voice answered the questions put by the minister, as he grasped his hand, declaring before men his belief in Christ as the Son of God and accepting him as his personal Savior.

As he stood there the audience was forgotten. The past, with all its mistakes and sufferings, its doubt and sin, came before him for an instant, then vanished, and his heart leaped for joy, because he knew that it was gone forever. And the future, made beautiful by the presence of Christ and the conviction that he was right with God, stretched away as a path leading upward until it was lost in the glories of the life to come, while he heard, as in a dream, the words of his confessed Master and saw him beckoning with tender face, "Follow thou me."

(To be continued.)

"Better to weave in the web of life
A bright and golden filling,
And do God's will with a ready heart,
And hands that are swift and willing,
Than to snap the delicate silver threads
Of our curious lives asunder
And then blame heaven for the tangled ends,
And sit and grieve and wonder."

The Bible School

Bible School Review.

Lesson for June 29th, 1902.

Golden Text: A light to lighten the Gentiles, and the glory of thy people Israel. Luke 2:32.

A Chicago Teacher's Notes on the Lesson.

ELIAS A. LONG.

LESSON I.—SAUL OF TARSUS CONVERTED.—ACTS 9:1-12.

Golden Text: Repent ye, therefore.—Acts 3:19.

Topic: The Changed Life.

Verse topics: Vs. 1—Following up advantage. Vs. 2—Enemies join hands. Vs. 3—Chief Persecutor. Vs. 4—Vine and Branches. (This tone of tender remonstrance was perhaps like that when Jesus wept over Jerusalem.) Vs. 5—Light to the Soul. Vs. 6—Change of Masters. (As Peter showed love to enemies by beginning his Pentecostal work among Jerusalem enemies, so Saul must receive instruction from those to whom he had been a deadly enemy.) Vs. 7—Hearing, shall not hear. Vs. 8—Communion with God. Vs. 9—Fasting and Prayer. Vs. 10—Human Helper. Vs. 11—Faithfulness recognized. Vs. 12—Corresponding Vision.

LESSON II.—PETER, ENEAS AND DORCAS.—ACTS 9:32-43.

Golden Text: Jesus Christ maketh.—Acts 9:34.

Topic: The Christ-Life Repeated.

Verse topics: Vs. 32—Spread of the Gospel. Vs. 33—Visiting the sick. (The bed-ridden have opportunity for meditation and culture in Christ.) Vs. 34—Christ at Work. Vs. 35—Harvest for the Kingdom. Vs. 36—Living the Blessed Gospel. Vs. 37—Enduring Monument. Vs. 38—The Comforter Called. Vs. 39—The Regretted Death. (The righteous shall be held in everlasting remembrance. Psal. 112:6.) Vs. 40—Spirit returned to the Flesh. Vs. 41—The Helper restored. Vs. 42—Greater Works. Vs. 43—Judaism Relaxing.

LESSON 3.—PETER AND CORNELIUS.—ACTS 10:34-48.

Golden Text: God is no respecter.—Acts 10:34.

Topic: The Spirit and the Gentiles.

Verse topics: Vs. 34—A Disciple's Discovery. (Peter's vision had shown him that he should not call any man common or unclean.) Vs. 35—Test of Acceptableness. Vs. 36—Kingdom of Peace. Vs. 37—The Spreading News. Vs. 38—Pattern Worker. Vs. 39—Example of Witnessing. Vs. 40—Christ's Resurrection. Vs. 41—Choice of Witnesses. Vs. 42—The Commission. Vs. 43—The World's Sin Remedy. Vs. 44—Amazing Interruption. (The receiving of the Holy Ghost was the seal of Christ's acceptance of the Gentiles.) Vs. 45-46—Gentiles' Pentecost. Vs. 47, 48—The Outward Sign.

LESSON 4.—GENTILES RECEIVED INTO THE CHURCH.—ACTS 11:4-15.

Golden Text: Whosoever believeth in.—Acts 10:43.

Topic: The Church and the Gentiles.

Verse topics: Vs. 1-3—Alarming News. Vs. 4—The Apostles' Defense. (Peter's brethren were learners, that is, disciples, and thus, unlike the average Jews, open to conviction.) Vs. 5—Noontime Event. Vs. 6—The Heavenly Sign. Vs. 7—The Heavenly Vision. Vs. 8—Scrupulous Peter. Vs. 9—The Divine Stamp. Vs. 10—Thrice-repeated Miracle. (Like the parables which he frequently had heard from the Savior's lips, the lesson was designed for his personal instruction.) Vs. 11—Gentile Messengers. Vs. 12—The Spirit's Guidance. Vs. 13—Angel to the Gentiles. Vs. 14—The Human Witness. Vs. 15—The Divine Witness. Vs. 16-17—Step by Step. Vs. 18—Objectors convinced.

LESSON 5.—THE CHURCH OF ANTIOCH IN SYRIA.—ACTS 11:19-30.

Golden Text: The hand of the Lord was.—Acts 11:21.

Topic: The Wider Spread of the Gospel.

Verse topics: Vs. 19—New Christian Center. Vs. 20—Unnamed workers. Vs. 21—A Successful Journey. Vs. 22—Choice of Barnabas. (They showed their liberal acquiescence by sending Barnabas, the broad and spiritual minded "son of consolation."—Chap. 4:36.) Vs. 23—Triumph of the Gospel. Vs. 24—Power of Example. Vs. 25—A Partner Needed. Vs. 26—A Year of Ministry. (As Jesus is recognized as the

greatest of earthly men, so the greatest honor to be paid a person is to say that he is a Christian.) Vs. 27—Visiting Prophets. Vs. 28—Famine Foretold. Vs. 29—Fruit of the Spirit. Vs. 30—Mission to Jerusalem.

LESSON 6.—PETER DELIVERED FROM PRISON.—ACTS 12:1-9.

Golden Text: The angel of the Lord.—Psa. 34:7.

Topic: Bloody Herod's Assault.

Verse topics: Vs. 1—Roman Persecution. Vs. 2—Striking at Leaders. (Perhaps the death of James was necessary to cement the Jewish and Gentile sections of believers together.) Vs. 3—A Greater Victim. Vs. 4—Strongly Guarded. Vs. 5—The Church in Gloom and Prayer. Vs. 6—The Death Watch. (Peter could sleep away calm and serene; to such a man it could matter very little whether his deliverance was by death or by having prison doors opened.) Vs. 7—Strange Night Scene. Vs. 8, 9—Dazed Apostle. Vs. 10-12—Surprised Prayer-meeting. Vs. 13-15—Skeptical Friends. Vs. 16-19—Proclaimed the Gospel.

LESSON 7.—THE EARLY CHRISTIAN MISSIONARIES.—ACTS 13:1-12.

Golden Text: Go ye, therefore.—Matt. 28:19.

Topic: The Spirit of Missions.

Verse topics: Vs. 1—Group of Disciples. Vs. 2—God calls to Activity. (The Holy Ghost speaks in every holy aspiration however prompted.) Vs. 3—Preparation for Missions. Vs. 4—First Missionary Ship. Vs. 5—A Jewish Contribution. Vs. 6—Wolf in Sheep's Clothing. Vs. 7—An Inquiring Roman. (This man's soul longed for spiritual food, hence he at first more readily fell under the influence of the professing though false teacher.) Vs. 8—Contest for a soul. Vs. 9—Assistant becomes Leader. Vs. 10—Expert Deceiver. Vs. 11—Affliction unto Good. Vs. 12—The Seeker finds.

LESSON 8.—PAUL AT ANTIOCH IN PISIDIA.—ACTS 13:43-52.

Golden Text: Through this man is.—Acts 13:38.

Topic: The Inland Tour.

Verse topics: Vs. 43—A Busy Week. Vs. 44—A City Moved. (Let us pray for more spirit-filled men and women who will move whole cities.) Vs. 45—Jealous Opponents. Vs. 46—Boldness for God. Vs. 47—Scripture Confirmation. Vs. 48—Joyful Gentiles. Vs. 49—Scattering the Seed. Vs. 50—Abusing the Workers. (Opposition and even persecution should be no surprise to Christian workers.) Vs. 51—The Lost Opportunity. Vs. 52—The Gladdened Church.

LESSON 9.—PAUL AT LYSTRA.—ACTS 14:8-19.

Golden Text: Thou, therefore, endure.—II. Tim. 2:3.

Topic: Paul in the Wolfland.

Verse topics: Vs. 8—A Pitiable Cripple. Vs. 9—The Power of God. Vs. 10—Outcry and Miracle. Vs. 11—Misguided Worship. (They concluded that such miracle workers were divine. Yet when the true and living God was manifested in the divine Son, the world would not receive him.) Vs. 12—Gods Specified. Vs. 13—Priestly enthusiasm. Vs. 14—Half completed sacrifice. Vs. 15—Good News Bringers. Vs. 16—Yesterday, to-day, forever. Vs. 17—The Bible of Nature. Vs. 18—Fickle Public Opinion. Vs. 19—A Spiteful Gang. (Stoning prophets was no new occupation. Luke 13:34; Heb. 11:36-38.) Vs. 20-22—Saved to serve.

LESSON 10.—THE COUNCIL AT JERUSALEM.—ACTS 15:22-33.

Golden Text: Stand fast therefore.—Gal. 5:1.

Topic: Christian Concession.

Verse topics: Vs. 22—Messengers of the church. Vs. 23—The Loving Message. Vs. 24—Active Pretenders. Vs. 25—Loving Peace-makers. Vs. 26—Fruit of the Spirit. (God wants more of his followers to hazard, not so much their bodily lives, but rather their social lives; their financial lives, their pleasure-seeking lives.) Vs. 27—Jerusalem's Representatives. Vs. 28—The Holy Guide. (Burden-makers are not God-directed. Christ invites all burdened ones to find relief in him.) Vs. 29—Concessions on all sides. Vs. 30—The Message Forwarded. Vs. 31—Mountain Brought Low. Vs. 32—The Busy Visitors. Vs. 33—The Return.

LESSON 11.—PAUL CROSSES TO EUROPE.—ACTS 16:6-15.

Golden Text: Thou shalt be his.—Acts 22:15.

Topic: Foreign Missionaries in Europe.

Verse topics: Vs. 6—Forbidden Territory. Vs. 7—Jesus the Guide. Vs. 8—The Frontier Port. Vs. 9—A Waking Vision. (Likely Paul was musing on the needs and possibilities of the work when this view came to him.) Vs. 10—Doctor Luke Called. Vs. 11—Voyage to Europe. Vs. 12—Rome in Miniature. Vs. 13—The First Seed-sowing (Paul begins his seed-sowing in Philippi as Jesus did in Samaria by a quiet talk with one individual.) Vs. 14—Sainly Shopkeeper. Vs. 15—Christian Hospitality.

LESSON 12.—TEMPERANCE LESSON.—ROM. 13:8-14.

Golden Text: Let us therefore cast.—Rom. 13:12.

Topic: The Law of Love.

Verse topics: Vs. 8—Get right with Others. Vs. 9—The Second Table. (For the clearest explanation of this text we have but to turn to the parable of the Good Samaritan.) Vs. 10—Self-denial for others. Vs. 11—Christian Energy. Vs. 12—The Christian Armor. (The entrance of God in our lives gives light. The entrance of his word likewise gives light. Psal. 119:130.) Vs. 13—The Standard of Christianity. Vs. 14—In One Word.

Five Minutes' Sermon on the Golden Text.

PETER AINSLIE.

A light to lighten the Gentiles, and the glory of thy people Israel. Simeon was the first man to declare the service of Jesus to the human race, and the words of my text is the simple declaration—to the Gentiles, who were in darkness, he would be their light and to the Jews, the favored people, he would be their glory. There is something peculiarly fascinating in this passage of Scripture.

The first has to do with "the times of the Gentiles," which are now, and this period extends from the time of our Lord on earth until our Lord returns to this earth. The Gentiles became the ready listeners to the gospel and certainly had hardly been established a dozen years before Jewish influence began to wane, and from that time the religion of our Lord was lifted out of the narrow borders of Judaism and by the close of the first century Gentiles were the leaders in the Church of Christ. They truly sat in darkness. All that genius and philosophy could do had been done, but human effort laid like withered flowers in the lap of a heart-sick race. Plato had reached the vestibule of Christianity and his powerful brain had presented argument after argument that played upon the dial of the world's hope, but it required a fadeless sun to shine in order that the great darkened world might find the way out of night into the everlasting morning. Men and women of all nations have come up to the cross and the song of salvation has been sung in the languages of all the earth. Jesus was a light to the Gentiles.

But what of his glory to the Jews? Nothing is clearer in the word of God than that all the Jews shall bow before him as both Lord and Christ. That will be when our Lord comes back to the earth. The whole Jewish nation will be converted then, just as Paul was converted. They shall behold him whom they pierced and instantly they will turn to greet him with as much loyalty as marked the actions of the great apostle. There has never been a conversion like Paul's since, and in his referring to his conversion as "a pattern," he could have had no other idea than that the whole Jewish nation would be converted as he was. They shall be gathered in Jerusalem and they shall be plucked up no more forever, and Jesus shall be their king and their glory.

What a vision this must have been to Simeon! Centuries faded before him as the consummation and glory shown like a blazing sun in the distant ages. Amid all this, I have not forgotten that God forgets no flower in giving it sweetness and beauty, neither will he forget the humblest of those made in his image and for whom his son did die. I joyfully bear this comfort to your heart.

Our father, glory be to thy name, through Christ, our Lord. Amen.

CHRISTIAN ENDEAVOR.

CHARLES BLANCHARD.

National Prosperity.

Topic, June 29: Prov. 14:34; Deut. 6:10-13.

We, like Israel of old, are the heirs of a goodly land, not our own by conquest, but by the divine favor. The providence of God is manifest in the history of our nation and in the marvelous prosperity that to-day is seen on every hand. We have wells, not digged by our own hands, but by the sturdy hands of toil—the pioneers of a conquering race in this new world. We do well to

REMEMBER THE PAST.

The present, glorious with conscious achievement, is what the past of struggle and of suffering largely has taught us and brought us. We are rich in treasures and triumphs, for the truth nobly spoken and defended, and for lives grandly lived in poverty and self-denial. We need to remember these things, and cherish the memory of those who endured that we might achieve, who believed and hoped that we might possess. There is a disposition in many places to practically forget the nation's birthday and to desecrate the nation's

HOLY DAY,

set apart in memory of our sacred dead. I noticed in a number of secular papers this year a protest against turning our Memorial Day into a day of merry-making and of gaming, and, what is worse, of gambling. It seems to me most unseemly and unpatriotic to find our higher institutions of learning so far forgetting the dignity of the day and the purpose of the proclamation as to engage in football games on that occasion. We have eaten and are full to surfeit, and are in danger of

"FORGETTING THE LORD,"

who giveth us richly all things to enjoy. In this pre-eminently practical age, with its commercial grasp and its greed of gain, we are not likely to run too much to sentiment. In truth, sentiment is the aspiration of the soul, and the noblest and holiest things are nourished and cherished by the affections and sympathies of the hearts of the people. We may multiply holidays to our heart—a danger that appears imminent; for, in increasing the number of days, we multiply occasions for the cultivation of extravagant habits in pleasures, as in money-getting and spending. These are among the real perils that threaten our best ideals and distract our minds from the serious things—not the selfish, but the

THINGS OF THE HEART.

"These words which I command thee this day shall be in thine heart." We need the word of warning and of entreaty. The things of the heart are the really important things. It is sadly true that we have no great poets worthy successors of Longfellow and Whittier—poets of the heart, whose songs are of the passions that purify, and bring in the better era of equality and peace. We have no great poets because our hearts are sordid and our patriotism of the practical sort, with a bargain attachment. Yet we are not wholly selfish. Our own government has poven her promise to *Cuba Libera*, and Great Britain has indicated a disposition to prove generous to the patriotic Boers—all of which quicken our hopes of the larger humanities and give us good courage in the conflict of righteousness. We are remembering that righteousness exalteth a nation, but sin is a reproach to any people—especially to our own.

THE PRAYER MEETING.

SILAS JONES.

The Preacher's Helpers.

Topic, June 25: Ex. 17: 8-13; Rom. 16: 1-4.

"Now there are diversities of gifts, but the same spirit. And there are diversities of ministrations, and the same Lord. And there are diversities of workings, but the same God, who worketh all things in all. But to evil is given the manifestation of the Spirit to profit withal."

The preacher is a leader among the workers of the Church. It is his business to discover the gifts of the members and to see that they have an opportunity to exercise their gifts. His success is measured by the amount of work he has had done by other people. If he is a wise man he will never tarry long with a church that expects him to do all the work because he was hired to do it. He will try to teach such a church its duty. If it will not be taught he will tell the people kindly, but plainly, that he has no time to waste with them. He will look for a congregation made up of people who want to do something. The capable and faithful manager of church finances is one of the preacher's most useful helpers. It goes without saying that the preacher wants his salary paid promptly and it ought to be so. But there is something beyond the salary. Men of the world who know how business ought to be conducted will have contempt for an institution whose finances are badly managed. They will look with favor upon a church whose financial obligations are promptly met. The business record of a church has much to do with its success or failure in winning members.

There are the Sunday school workers. The preacher has prepared his sermon with unusual care. He has had in mind the weak and disheartened members of the congregation. He will try to help them. He goes to Sunday school full of hope. The superintendent is late or perhaps does not come at all. If he comes he has made no preparation. The teachers come in after the school has opened. Many of them do not know the subject of the lesson. Under such conditions the scholars are glad to hear the benediction. Now what sort of sermon will be delivered? It is often one full of power. But if it is not, is it altogether the fault of the preacher? On the other hand, when the hour for opening the school has come the superintendent is in his place. He and the teachers were at the church at least fifteen minutes before the time for opening. Every one is prepared and the scholars are glad to be in Sunday school. Some of them will openly confess their faith in Christ that day. Now if the sermon is not good it is time to look for a new preacher.

It is not possible to name all the preacher's helpers. He complains of the singers, but he knows there are singers on whom he may rely. They come to the service and they sing with the spirit and with the understanding. The elders and the deacons are not so bad as they are painted. There are bad men, useless men, among them. There are also men of the highest worth, and they give the preacher most loyal support. Others there are whose names are not on the lists of officers or committees. They cannot speak, but they can listen. They cannot lead, but they have a faith that inspires others to lead. The invalid at home gives force to the words spoken in the pulpit and tenderness in dealing with the erring. When the preacher thinks over his career he is inclined to attribute his success to his helpers rather than to himself.

BIBLE BRIEFS.

Concise Statements Regarding the Origin, Structure, History, Character and Teachings of the Holy Scripture.

HERBERT L. WILLETT.

These paragraphs are intended to serve as helps to an outline knowledge of the Bible where a more extended study is lacking or a brief review is desired. Thus used, they will be admirably adapted to Sunday school reviews, prayer meetings and preaching services, the leader asking the questions, and the company present responding with the answer. In this manner a few questions at each meeting, or even one, in cases of the longer ones, will afford profitable material for a series of biblical preludes or reviews. The ground covered at the previous meeting should be reviewed before the advance topics are considered.

38. What may be said of the general Epistles?

The general Epistles were addressed to various groups of people or to individuals. (1) Hebrews, written by an unknown hand to a church of Jewish Christians, contrasts the law and the Gospel; (2) James, probably a brother of Jesus, writes to dispersed Jewish Christians; (3) 1 Peter; (4) 2 Peter; (5) 1 John, perhaps the latest book of the New Testament; (6) 2 John, to a church, probably near Ephesus; (7) 3 John, to Gaius; (8) Jude, probably another brother of the Lord.

39. What are the character and purpose of Revelation?

The Book of Revelation is the apocalypse of the New Testament. Its character is similar to other apocalyptic books, such as Daniel. Its purpose was to encourage the persecuted Christians with the assurance of the early coming of Christ in the glory of the kingdom and the victory of the church over the world powers.

GENERAL FEATURES OF THE NEW TESTAMENT.

40. What are the most important events mentioned in the New Testament?

The most important events mentioned in the New Testament are: (1) The birth of Jesus, (2) his baptism and temptation; (3) the selection of the twelve apostles; (4) the confession of Peter; (5) the transfiguration; (6) the triumphal entry; (7) the trial and crucifixion; (8) the resurrection; (9) the Day of Pentecost (Acts 2); (10) the death of Stephen (Acts 7); (11) the conversion of Paul (Acts 9); (12) the first Gentile converts (Acts 10); (13) Paul and Barnabas sent forth as missionaries (Acts 13); (14) the consultation at Jerusalem (Acts 15); (15) Paul's arrest (Acts 21); (16) Paul's journey to Rome and ministry there (Acts 27-28).

41. What are some of the most important portions of the New Testament?

Among the most important portions of the New Testament are the following: (1) The Sermon on the Mount (Matt. 5-7); (2) The Seven Parables (Matt. 13); (3) the Good Samaritan (Luke 10); (4) the Prodigal Son (Luke 15); (5) the Comfort Chapter (John 14); (6) the Prayer of the Lord (John 17); (7) the Day of Pentecost (Acts 2); (8) the Conquerors (Rom. 8); (9) Christian Living (Rom. 12); (10) the Psalm of Love (1 Cor. 13); (11) the Unities (Eph. 4); (12) the Glories of Faith (Heb. 11); (13) Christian Addition (2 Pet. 1); (14) the Sons of God (1 Jno. 3); (15) the New Jerusalem (Rev. 21-22).

(To be continued.)

THE CHRISTIAN CENTURY

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NOTES AND PERSONALS

Will F. Shaw reports five added last month at Charleston, Ill.

J. G. Waggoner delivered the memorial address to the G. A. R. at Princeton, Ill.

The national prohibition committee is meeting with encouragement in the organization of alliances.

Omer and Sprague are assisting W. T. Adams in meeting at McPherson, Kan. Twenty-three additions, ten on the night of the 11th.

Owen Livengood reports for the week ending June 11: Baptisms, 789; from the M. E., 14; Baptists, 12; unclassified, 9; dedications, 2.

A sermon on the ideal home, by M. E. Harlan, and reported in full in the Brooklyn Daily Eagle, is one of the characteristic sermons of Bro. Harlan. It was practical and earnest.

S. R. Hawkins, Plantersville, Ala., writes: "We had two large audiences at New Hope yesterday. We are expecting S. P. Spiegel, our state evangelist, to join us soon in some meetings."

F. L. Davis and F. H. Sweetman assisted Clinton Aber in a meeting at Stanhope, Iowa. The church is great-

ly revived and the work under Bro. Aber is moving forward most hopefully.

Austin Hunter reports five added at North Park, Indianapolis, June 8th.

The annual basket meeting of the church at Blandville, Ill., will be held next Sunday. A. R. Adams is to be present and assist.

J. P. Lichtenberger, of the Jefferson Street church, Buffalo, N. Y., celebrated his thirty-second birthday with his parents at Decatur, Ill., June 10, and was presented with an elegant gold watch by them.

The receipts for foreign missions for the week ending June 12 amounted to \$10,725.44, a gain of \$421.14 over the corresponding time last year. Will not the schools that have not sent in their offerings please do so at once?

J. T. Ogle, pastor at Guthrie, O. T., reports foundation for new church in. Additions nearly every Lord's day. F. M. Rains was scheduled for an address last Sunday evening. Bro. Ogle delivered the memorial address at Guthrie on Decoration day.

Commencement week has been inaugurated at Hazel Green Academy. The baccalaureate sermon was delivered by Allan R. Moore.

Mrs. Ida W. Harrison of Lexington, Ky., addressed the graduating class on the subject of "Culture, Character, Service."

B. I. Ferrall, Watseka, Ill., writes under date of June 9th: "Another added by primary obedience during the last week. Was selected as chairman of the local lecture course committee recently. We have already planned for a most excellent series of attractions for the coming winter."

Two confessions and one by letter at Hammond, Ind., last Sunday. Nine confessions and one by letter since last report, making a total of seventeen confessions and five by letter this year. Offering for missions on Children's day \$13.65. Bro. C. J. Sharp, who is studying in the University of Chicago, is pastor.

Percy T. Carnes writes from Anniston, Ala.: "Four additions at regular services since last report, and nine during the meeting just closed. Brother E. L. Shelnutt of Georgia did the preaching to the delight and edification of all. Our Sunday school observed Children's day and sent \$12.70 to Bro. Rains for foreign missions."

The Children's day offering of the Central Christian church, Uniontown, Pa., amounted to \$271, which makes a living link church. During the last three months \$1,777 have been given for missionary and educational purposes. There have been 130 additions since January 1. C. H. Plattenburg is the efficient pastor of this church.

The Bible school at Mound City, Mo., held a jubilee Children's day rally Tuesday, May 27, in which all the

schools of the county participated. G. M. Chilton and F. M. Rains were the chief speakers. The meeting was held in the public park, where a basket dinner was served at noon, and the whole day and evening was given to the work of inspiring an interest in world-wide missions.

The Volunteers of America are to give their eighteenth annual free picnic for Chicago's poor children and mothers Thursday, June 26, at Washington Park. The mayor gives this his endorsement, proclaiming the 26th as Children's day. It is expected that upwards of seven train loads will enjoy this day. Contributions are solicited.

Began pastorate with this historic church October 6, 1901. Have received 56 persons into the membership. We have organized a mission S. S., have lot paid for and hope soon to have a new house and second church. Children's day was a great day, offering amounted to \$191, gain \$37 over last year; offering March 1, \$150, gain \$21 over last year; offering May 1, \$102, gain \$23 over last year. —E. A. Cole, Washington, Pa.

J. Cronenberger, minister of the church at Ashland, O., preached the anniversary sermon of the first year's work with the church Sunday morning, June 8. He presented a summary of the year's work as follows: Members at beginning of year (after revision), 361; received by confession and baptism, 62; by letter, 22; by

COOL FOOD**For Hot Days.**

Better health comes with less meat and fat during the warm weather.

By proper and pleasant diet you can prepare the body for summer and feel from ten to twenty degrees cooler than your neighbor.

Grape-Nuts and cream, a little fruit and possibly a couple of soft boiled eggs, is sufficient for the breakfast. An ordinary portion of Grape-Nuts contains sufficient nourishment to fully sustain the body until the noon-day meal; being a predigested food, it does not overtax the stomach and contains none of the heat supplied by the heavy carbonaceous foods.

Fully cooked at the factory by food experts, brings it to you ready to serve, and does away with the heat of cooking and the time necessary to prepare ordinary food and its crisp daintiness is pleasing to the palate of young and old.

Many delicious recipes are found in each Grape-Nuts package, so that the form of eating this wholesome food can be changed to suit the user.

These suggestions, if followed for ten days, will convince the most skeptical that a cool body, an active brain and an energy hitherto unknown will prevail and the general lassitude peculiar to warm weather will disappear.

statement, 4; a total of 88 members received. Removed by letter, 4; loss by death, 6; members at end of year, 441. Preached 141 sermons; made 627 pastoral calls and visits. Conducted 13 funerals and performed 10 marriage ceremonies. Mr. Cronenberger continues his work with the church.

F. D. Wharton writes: Closed my two years' pastorate at Leonard, Tex., and am now located at Ingersoll, O. T., as pastor of the church; and as Ingersoll is a new town without a church building of any kind, we are proceeding at once to erect a \$2,000 house of worship and we have money raised to pay for same when completed. I am preaching each Lord's day in opera house to large and appreciative audiences.

A. C. Roach writes encouragingly: "Had six additions at Newaneer yesterday, making 26 since March 1; 11 baptisms. Preaching every two weeks. Now have 80 members. Expect Updike and Easton in August. Brethren enthusiastic. Denominations cannot understand the rapid growth of Church of Christ. This with Wyoming are mission churches or the I. C. M. C., supported by offerings from Bible schools of the state."

The Wellsville (N. Y.) Daily Reporter gives a very encouraging report of the work of the Christian church under the ministry of Clarence Mitchell. The meeting held by Evangelists J. V. Updike and Webb was the largest meeting held by the Disciples of Christ in that state. Bro. Mitchell held a meeting at Hallsport with 40 additions, and Chas. Bloom held a meeting at Scio with an equal number. Bro. Bloom is now pastor of these two churches.

S. D. Dutcher preached the bacalaureate sermon of the Territorial Normal School at Edmond, O. T. This is the first time one of our brethren has been invited to preach this sermon.

L. L. Carpenter of Wabash, Ind., will dedicate the new school in Oklahoma City, and S. M. Martin will follow with a meeting. There has been more than seventy additions to the church in Oklahoma City since the first of the year.

B. F. Bolton writes that: On the first Lord's day in May there was organized the Central Church of Christ in Findlay, O. This was the direct outgrowth of a Bible school organized in the early winter by members of the First church. It started out with 34 members. Several have been added since. The only discouraging feature is that it is financially weak, but better workers than this little band we seldom find, and under the pastorate of J. T. H. Stewart, who is full of faith and the Holy Spirit, bids fair to become a power for good in the central part of our city.

D. H. Shields of Salina, Kan., writes that: The Kansas State Interdenominational Sunday school convention

met in Salina the first part of May. Over five hundred delegates were present. Brother Frank Tyrrell of St. Louis "charged" the "batteries" in his usual splendid style.

I gave the Decoration day address at Gypsum, Kan. Made three addresses before the convention of the Christian churches of the sixth district.

The church here last Sunday invited me, by unanimous vote, to remain another year from September 1 at an advanced salary. I finish my fifth year's work here the first Sunday in July.

B. F. Stalling writing from Harper, Kan., reports: Last Lord's day morning 3 accessions to the church, 2 from the anti-church. After preaching raised \$111 to help to repair the church. We expect to spend about \$300 in repairing the house. We think the church in the best condition it has been for years. We observed Children's day in the evening, the exercises were said to be the best given by any church in Harper. A march given by the children is to be repeated the 4th of July. I preached the memorial sermon for G. A. R. in the M. E. church here at Harper.

One confession at Bluff City in regular services recently. We observed Children's day at Bluff City first Lord's day in June. The exercise was splendid, the music fine. The collections at Bluff City and Harper were both good.

A letter from Bro. E. E. Farris brings the following farewell:

We thought you would like to have a line from us here and so we are writing you, as it is just a day or two before we sail. We got to New York last week and had to stay longer than we had thought because all the steamers leaving last week were full. We went down to the pier to-day to see the "Laurentian," which is the boat on which we are leaving on the 11th. We find her a very comfortable looking vessel though rather small. Still we hope to have good weather at this time of the year and so the smallness of the ship will not matter so much. Well, good-bye. Address us in care of E. Bennett, 17 Back Goree, Brunswick street, Liverpool, Eng. The Lord be with you. Pray for us.

MORGAN-MISSELBROOK.

The many friends of Leslie W. Morgan, who, for a number of years was pastor of the Christian church at Atlanta, Ill., will read with interest of his recent marriage, taken from the Southampton, (Eng.) Times: The wedding took place on Tuesday at the Church of Christ, Above Bar, of the Pastor (the Rev. Leslie W. Morgan, B. A., B. D.), and Edith Mary, the eldest daughter of Mr. and Mrs. F. Misselbrook of Bridgefield, Southampton. The bridegroom—an American by birth—who was appointed to the pastorate of the Church of Christ

about two and a half years ago, is a very popular minister, and during his sojourn in Southampton has made many friends outside his particular church, and, needless to say, there was a large assemblage to witness the ceremony, which was performed by the Revs. W. Durban, B. A. (editorial writer, "Christian Commonwealth"), E. M. Todd, B. A. (West London Tabernacle), and Hugh C. Wallace (Thomas Memorial Church, Bristol). The service was fully choral, M. F. J. Harvey officiating at the organ, and the hymns "Deign This Union to Approve" and "O, Perfect Love, All Human Love Transcending" were heartily sung by choir and congregation. A reception was subsequently held at Bridgefield, where about seventy guests partook of the wedding luncheon served by Mr. G. Etheridge in a profusely decorated marquee, erected on the lawn. The Union Jack and Star Spangled Banner—denoting the bond of friendship between both nations—figured prominently.

Reference having been made to the happy auspices under which the wedding was solemnized—a brilliant day and the proclamation of peace—the guests dispersed after the singing of the National Anthem. Amidst the heartiest of good wishes, the happy couple subsequently left for London, en route for Cromer, where the honeymoon will be spent. The Rev. and Mrs. Morgan's future home will be Elm Villa, Roberts Road.

The Century extends congratulations.

CATCHING.

The Coffee Habit Breeds Trouble.

It is quite commonly the case that both husband and wife are somewhat similarly troubled with coffee drinking.

A lady writes, and, after giving description of her husband's relief from coffee dyspepsia and general nervous trouble, says, "I was almost as bad as he, having the headache nearly every day and was nervous and weak, did not sleep well, was pale and thin and had a bad complexion."

"When I found how much good Postum Coffee was doing Husband I concluded to use it and I tell you life is altogether a different thing. I eat and sleep well and look like a different woman. My usual weight for years was from 98 to 100 pounds, I now weigh 108 pounds and everyone tells me how much better I am looking."

"I had some friends who did not like Postum, but knowing it was because they did not boil it long enough I made some at their house one day, and they agree with me that Postum is a delicious beverage, and while, of course, the flavor and taste is pleasing and we are glad Postum does suit us that way, the great advantage is in the wonderful, bounding health that we have recovered." Name given by Postum Co., Battle Creek, Mich.

CHICAGO DEPARTMENT

Chicago Churches and Missions

Sixty-third and Ashland—53d st., near Center av. A. J. Hargett, Pastor, 6236 S. May st.

Austin—Park av. and Ontario st. George A. Campbell, Pastor, 5815 Superior st.

Douglas Park—S. Turner av. ¼ block n. of Ogden av. Claire L. Waite, Pastor, 1326 S. D. Univ. of C.

Englewood—Eggleston av. s. of 64th st. C. G. Kindred, Pastor, 6346 Parnell av. Evanston—Y. M. C. A. Hall, Orrington av. W. D. Ward, Pastor, 530 Davis st.

Fasking Hall—3012 Archer av. J. H. Reid, Supt., 2866 Archer av.

First—Grand Boul. Hall, 47th st. and Grand Boul. John Wells Allen, Pastor, 4627 St. Lawrence av.

Garfield Boul.—Byrne Hall, Garfield Boul. and Halsted st. L. E. Newcomer, Minister, 114 Honore st.

Garfield Park—Garfield Hall, Hamlin and Chicago avs. S. G. Neff, Pastor, 308 Claremont av.

Harvey—153d st. R. L. Wilson, Pastor, 15322 Loomis av.

Hyde Park—57th st. and Lexington av. Edward Scribner Ames, Pastor, 6025 Madison av.

Humboldt Park—851 Armitage av. E. E. Cowperthwait, Pastor, 375 Dickens av.

Kendall St.—Kendall, near Polk st. Jas. Piggott, Elder, 571 Harrison st.

Irving Park—W. Cullom and N. 43d av. 1 blk. w. of Belding school, Marion Stevenson, Minister, 2545 N. 43d av.

Jackson Boulevard—1010 Jackson boul. near Western av. Roland A. Nichols, Pastor, 49 Campbell Plk.

Maplewood—Fullerton av. and Rockwell. E. E. Cowperthwait, Minister, 375 Dickens av.

Metropolitan—People's Institute, Leavitt and Van Buren sts. Charles Reign Scoville, Pastor, 956 Congress st.

Monroe St.—Cor. Francisco av. Charles Clayton Morrison, Pastor, 1354 Jackson boul.

Moreland—48th av. and Indiana st. G. A. Campbell, Minister, 5815 Superior st.

North Side—Montana st. and Sheffield av. O. P. Spiegel, Minister, 672 E. Fullerton av.

South Chicago—106th st., near Av. N. Chas. Pattullo, Supt.

South Side (Col.)—3329 State st. G. W. Dawson, Supt., 23 S. Jefferson st.

Waukegan—Clayton and Utica sts. W. O. Thomas, Pastor.

West Pullman—Wallace av. and 113th st. Wm. W. Frost, Pastor, 223 E. 65th st.

North-West—402 Armitage av. Chas. B. Jackson, Supt., 41 Stanley Ter.

Austin.

Till recently there were five men in our Bible class averaging 77 years of age. G. W. Minire was the first to depart this life. Now T. W. Orr has followed. He was a saintly man.

Two hundred and fifty Oddfellows met with us a week ago, in the morning service. The pastor, G. A. Campbell, preached to them from the text, "The Hour Cometh, Yea, Now Is."

Our prayer meetings are the largest in our history. We have tried substitutes, but have returned to "the old-fashioned" prayer meeting.

The afternoon Sunday school enrolls over 300. The night audience is correspondingly good.

The Men's Club of Austin began Sunday night meetings last Sunday. One

of the members will lead, and an outside speaker, usually a layman, will be secured for each meeting.

It is felt that the pastor ought not to give up the night meeting at Moreland, but that Austin ought to have a night meeting, and that such meetings as are contemplated will develop the men of the church. The undertaking is novel and the experiment will be watched with interest. Last Sunday night Judge Cutting spoke on "The Results of the Boer War."

Sister Sellers' mother, who has been an invalid for several years, recently passed away. She was interred in Indiana, her old home.

The Ladies' Aid Society is doing most efficient work. They are conducting Saturday afternoon a home bakery. They average \$12 to \$15 clear each week. They are now planning to double their baking capacity.

Children's day was splendidly celebrated last Sunday in Moreland. Will be next Sunday in Austin.

Douglas Park.

Incomplete returns from our Children's day collection indicate that the amount will reach \$25.

Rev. George K. Hoover, general superintendent of the American Home Finding Association, recently presented the work of that organization to our people, who responded with a liberal contribution to the support of that work.

Mrs. Jennie Woodruff, one of our members, who is devoting much time to the work of the W. C. T. U., addressed the congregation last Lord's day evening (June 8) on "The Equality of Woman from a Bible Standpoint."

The "Woman's Missionary Social Union" of Southwest Chicago is composed of members of the various woman's missionary societies in the different denominations. Its semi-annual meeting was held June 10 in the Millard Avenue Presbyterian church, and was attended by some of our members who are earnest supporters of this inter-denominational movement. The evening address by Mrs. Haworth, a missionary on furlough from Japan, was an inspiring account of the great Christian revival movement now spreading over Japan.

On last Thursday evening our C. E. society held a free social at the home of Bro. Robert Tapley, 924 Homan avenue. The ladies made neckties for the gentlemen, while the latter made themselves useful (?) by trimming hats for the ladies.

Englewood.

The Children's day exercises, Sunday, June 8th, were enjoyed by all, the program being one of the best ever given by the school. The collection, including past six months' accumulation of birthday boxes, amounted to \$34. The church was neatly decorated with flowers, which were furnished by

the Intermediate C. E. society.

The children collected 38,800 canceled postage stamps, which they exchanged for cut flowers for the decorating, making a beautiful display.

Monday afternoon several of the intermediates and their superintendent met and arranged the flowers in small bouquets and carried them to the Michael Reese hospital.

Bro. Sam. Crim and his sisters, Clara and Eva, were called to Salem, Ind., last week by the death of their father, who was in his eighties.

Bro. Geo. F. Child, who had been very ill for some months, was called home on the evening of the 8th, aged 57. We will miss our brother.

Death also visited the home of Bro. and Sister M. F. Myers and claimed their baby for its victim. Our hearts go out to them.

The mid-week prayer meeting was led by Bro. Meek.

Friday evening last three of the Sunday school classes entertained the choir at a banquet. These social gatherings are as helpful as enjoyable.

"Cards" are out, and they read: "Lillian Elaine Chalman to Mr. Herbert Parker Shaw, on Thursday evening, June 26th, at 8, Englewood Church of Christ. Reception in church parlors." Our brother graduates this week for the gospel ministry from Eureka College. Our sister has through the years "sung" her way into the hearts of the people, as a leading soprano of the Englewood church choir. H. T.

Hyde Park.

Prof. Willet will discuss the following subjects next Wednesday evening: The visit of Jesus to Jerusalem when twelve years old, the eighteen years at Nazareth, the ministry of John the Baptist, the baptism of Jesus, and the temptation in the wilderness. Each person is urged to bring written questions for discussion.

The subject of the sermon next Sunday will be "Spontaneity in Religion."

Sunday evening, June 22, the Endeavor meeting will be led by Mr. Oli-

ALL READERS OF THIS

Publication will receive free and pre-paid a trial bottle of Vernal Saw Palmetto Berry Wine, if they need it and write for it.

Every reader of The Christian Century who is distressed by stomach troubles or tortured and poisoned by constipation or kidney troubles should write immediately to Vernal Remedy Company, Buffalo, N. Y., for a free bottle of Vernal Saw Palmetto Berry Wine. It is a specific for complete and permanent cure of catarrh of the mucous membranes, dyspepsia, flatulence, constipation, congestion, and disease of kidneys, inflammation of bladder and enlargement of prostate gland. One small dose a day does the work and the most desperate and stubborn cases yield quickly to this potent medicine.

ver W. Stewart. The subject will be "Temperance and Christian Citizenship."

The following Disciples will receive advanced degrees at the University Convocation this week: Doctor of Philosophy, Errett Gates, Wallace A. Beatty, Oscar T. Morgan; Bachelor of Divinity, Alfred W. Place, Frank L. Jewett; Master of Arts, William W. Frost, Geo. W. Hoke. Mr. T. L. Comparette received the degree of Ph. D. last autumn.

Dr. E. S. Ames will spend the week in Des Moines, Iowa, on business. He will attend the meeting of the Alumni Association of Drake University.

Dr. H. L. Willett will deliver the annual address at Butler College this week.

Jackson Boulevard.

Three hundred and forty in the Sunday school and a collection of \$9.50.

Bro. Wright of the evangelistic committee of the West Division C. E. attended our C. E. meeting. The C. E. meeting was one of the most helpful of the year.

At the close of an unusually good prayer meeting on Wednesday night a young lady who had been reared a Catholic confessed her faith in Christ as the only mediator and was buried in baptism with Him the same hour of the night, and on Sunday morning she with two others took membership with our congregation.

Some weeks ago we had a special service for the Odd Fellows. Since that time we have noticed numbers of them in our audiences and they as a body enjoyed the services so much that they requested Bro. Nichols to preach their memorial sermon, and on Sunday night they again attended in a body. The church was beautifully decorated with plants, cut flowers, banners of the Oddfellows and "Old Glory."

The lesson was the 1st chapter of James.

Two beautiful features of the services were a solo by Miss Stella Smith and a reading by Mrs. Charles B. Jackson, but the sermon was the feature of the evening. The large attendance was most attentive, and none who heard could go away without thinking, "Am I religious, gauging myself by James' definition of religion?"

We were glad to welcome one of our former members, Bro. Milo Munson, now of Central church, Denver, Col., at our services on Sunday.

North Side.

Married, at the residence of the bride's parents, 255 Racine avenue, Wednesday evening, June 11, Mr. Errett H. Russell to Miss Mollie E. Mitt, O. P. Spiegel officiating. Bro. Russell is our efficient church clerk and Sister Mollie is one of our good church workers, her father, Chas. A. Nutt, being one of our deacons. The whole church and community wish for them a happy useful life.

The order of our morning service has been changed so as to have the communion before the sermon, and the communion and devotions to be wholly conducted by the eldership. We are determined to exalt the office of elder to its proper place. Too often our elders are, seemingly, acting as "figureheads."

Our minister, O. P. Spiegel, and wife have taken up their summer residence at the North Shore Hotel, near the north end of Lincoln Park.

Notes.

The Executive Board of the C. C. M. S. have made a call to the members of the Building Syndicate for the benefit of the Ashland Christian church, located at the corner of Lafin and 62d streets. A frame building 30x60 is in course of erection, which is to cost about \$2,700, and when completed will seat 300 people. The lot has been paid for, a loan has been made, approved by the building committee, but it will be necessary to receive all pledges due to the Building Syndicate in order to bring the work to a successful consummation.

C. W. B. M. CONVENTION.

The thirty-second union meeting of the Christian Woman's Board of Missions of the churches of Chicago and vicinity was entertained by the Jackson Boulevard Church of Christ June 5. Twenty auxiliaries were represented with total reports of our five and ten cent offerings. For the quarter \$235.61 was raised, besides a \$300 organ given by this district through Mrs. J. N. Lester and \$20 in cash together with subscriptions for the negro school in the South.

The school of instruction presided over by Mrs. R. G. Jordan was promptly and correctly responded to by the various delegates. Rev. C. C. Smith and O. P. Spiegel gave most instructive and entertaining addresses on our negro school and evangelization.

Officers were elected as follows: President, Mrs. D. G. Hudson; vice-president, Mrs. M. L. Clark; treasurer, Mrs. J. C. Woodworth; secretary, Mrs. E. D. Linney.

Mrs. E. D. Linney, Sec.
Friday, June 13, 1902.

MORE GOOD NEWS FROM CHILDREN'S DAY.

Mound City, Mo.: Apportionment \$75, raised \$124.11.

F. Q. Mitchell, Supt.

Massillon, O.: Will send in at least \$100.

Dayton, O.: Our Mission Sunday school raised \$42.25 for Foreign Missions.

Geo. B. Stewart.

Braddock, Pa.: Our Children's day collection will amount to \$50. This is fifty per cent better than our best in any previous year.

O. H. Phillips.

Salt Lake City, Utah: Collection will amount to \$50.

W. A. Wright, Supt.

Dallas, Tex.: Our offering yesterday amounted to \$102.40 and this amount will be increased.

M. M. Davis.

Salem, Ore.: Rejoice with us. Will send whole apportionment, \$25. Last year gave \$9.70. Best offering in the history of our school.

Geo. C. Ritchey.

St. Joseph, Mo.: Children's day a great success. Offering \$500. Woodson's class gave \$100; my class \$83. One boy, Guy Mannan, gave \$25. He gave \$15 last year.

C. M. Chilton.

Murray, Neb.: Apportionment of \$35 easily reached. Think I have more in sight.

C. F. Swander.

Buffalo, N. Y.: The offering of Jefferson street Sunday school reaches \$100.

Eli H. Long, M. D., Supt.

De Land, Ill.: Notwithstanding heavy rain in the afternoon raised more than our apportionment.

T. T. Holton.

Canton, O.: Children's day offering for Foreign Missions \$82.57.

P. H. Welshimer, Pastor.

Franklin, Ind.: Almost tripled our apportionment.

Willis M. Cunningham.

Springfield, Mo. (First church): Children's day was a fine success. Collection \$30.78, a little more than double our apportionment.

S. H. Moore, Supt.

A MEDICINE WITH A HISTORY

dating back to Colonial times, and an unbroken record of success in the treatment of blood and constitutional diseases, is Dr. Peter's Blood Vitalizer, the famous herb remedy. Full particulars by mail. Address Dr. Peter Fahrney, 112-114 South Hoyne avenue, Chicago, Ill.

MONEY MADE IN A DAY.

I have never made less than nine dollars a day selling Martha Baird Flavoring Creams. These creams are used to flavor ice creams, custards, pies, cakes, icings, candies, etc. The coloring is strictly vegetable. These Flavoring Creams are made from the purest concentrates, and are true to the fruits which they represent. I sell from one to ten different flavors at most every house, hotel, boarding house, drug store, etc. With a little cake icing, I demonstrate the mixing, which takes less than a minute. Wherever once introduced, you gain a permanent customer. Bakers claim one pound will go as far as a gallon of the liquid extract. This is not a powder, but is put up in the form of a thick cream. Will keep perfectly pure for years. Mrs. Martha Baird, Dept. 13, 107 Beatty St., Pittsburg, Pa., will mail you a sample case, containing full-sized jars of all the popular varieties; also a demonstrating outfit, for one dollar, or she will send you a sample and particulars free. She guarantees satisfaction, or money refunded. She started me in business, and will do the same for you.—E. A. C.

LADIES

having large or small amounts to invest with perfect safety should

write to me regarding the First Mortgage

5 per cent INTEREST Gold Bonds

BEARING Full particulars upon request. Address E. W. FARNHAM, R. 521, 108 La Salle St., Chicago.

Correspondence

NEBRASKA SECRETARY'S LETTER

B. C. Piatt is corresponding secretary of No. 8. The Elwood convention was a good one. Brother Wilson, the pastor there, has been a hot fighter against the saloons. This is true of several of our men. The ministry of the Christian church are a practical unit against the saloon.

District convention season closes with the convention of No. 4 at Craig last week in June. No. 9 and No. 6 met same week, June 17-19.

Commencement at Cotner was a decided success. Six graduates received the degree of B. A., and a number graduated in music. One from the Bible course alone. The trustees elected to fill vacancies were four re-elected and C. S. Paine to take place of one leaving the state. Brother Paine will be a valuable addition to this work. H. G. Hill of Omaha First delivered a practical and suggestive commencement address.

G. E. Williams of Missouri has been called to the work of Clay Center. Brother W. Gomes well commended.

Leander Lane is now safely installed as pastor of the South Omaha church. I think his address is 2010 I street.

A. D. Finch will soon close his work at Blair.

C. C. Atwood is in a meeting at Akron, Ia.

There have been those who said they understood that there was to be no state convention this year. If any one is thus mistaken, be corrected hereby. We will hold the usual annual state convention at Bethany Camp ground, August 5-10, 1902. Let every one take pains to circulate this fact far and wide over the state. The fare will be one fare for the round trip without certificates. Bear these things in mind. Transportation will be from University place, which you will reach from Lincoln by street car, and a uniform rate will be charged per passenger. This will not exceed ten cents each. Baggage will come up from the city by wagon. Parties wanting the large 6-foot wall 12x20 tent at \$3.25 for the week, will please notify me soon so that I can put in an order for them. Small tents at \$1.50 as usual. Meals on the grounds, and we hope to be able to give a 25 cent meal for 15 cents. The grounds are delightful.

The Ministerial Institute that convenes at Cotner just previous to the state convention will be full of good wholesome instruction for the preachers. Churches will do well to make plans for the attendance of their preachers. It will prove a good investment. Tuition is only \$2.00 per week, and board will not be higher. Briney and Ayelworth will be the principal lecturers. W. A. Baldwin. Ulysses, Neb.

THE STERLING OIL COMPANY

of Beaumont, Tex., is chartered under the laws of the State of Texas, and capitalized for \$100,000. The capital stock of the company is divided into one million shares of par value of 10 cents; full paid and non-assessable.

The officers of the company are Dr. T. E. Cranfill, Waco, Texas, president and general manager; Dr. J. T. Harrington of Waco, vice president; Jno. B. Cooper of Waco, treasurer.

The company was organized March 8 this year. It owns two first-class wells on Spindletop Heights, Beaumont, Texas, and is drilling a third. We are delivering from one well 5,000 barrels of oil per day and at this rate of delivery will make 60 per cent dividends in twelve months. We expect to deliver twice this amount of oil, which would make its dividend earnings, in twelve months, 120 per cent. A dividend of 5 per cent has already been declared and will be paid June 20. It is expected that within a short time the directors will be able to declare another dividend of 5 per cent.

A limited amount of this stock can now be bought at 10 cents per share, or par value. Within a short time and after the payment of this first dividend the stock will be advanced to 15 cents. All who desire to purchase this stock at 10 cents will do well to order at once. No order for less than \$10.00 will be accepted.

For the reliability of the management of this company we beg to refer you to the Citizens' National Bank, Beaumont, Texas, to R. L. Cox & Co., Beaumont, Texas, and to the Citizens' National Bank, Waco, Texas.

For information regarding the amount of oil now being delivered by the Sterling Oil Company we respectfully refer you to the Sabine Oil & Marketing Company, Threadneedle Building, Beaumont, Texas.

Address all orders to Dr. T. E. Cranfill, President and General Manager, Waco, Texas. Send all money either by Bank draft, registered letter, P. O. money order or Express money order.

FIELD NOTES.

There is much I should like to say about the canvass in the Chicago churches. I feel that but few know of the work in Chicago as I do. I have been in many hundreds of the homes of the brethren and in many of the churches.

A large majority of the homes I visited took the Century and to-day there are more Centurys taken in Chicago than of any of our papers in any other city. This in the face of the statement that "we have not a representative church in the city." We have here a host of as noble Christian men and women as can be found anywhere.

Space forbids that I speak of the Jackson Boulevard church with its boundless possibilities; of the First church; the Hyde Park church, and all

the others with which it has been my privilege to worship. If we will only do our part surely the Lord will continue to add his blessings to the work in Chicago.

Friday, May 30, Guy (my oldest son) and I left for the country. It was our first trip out of the city in our automobile. The country is a beautiful sight at this time of the year.

Sunday found us at Williamsport, Ind., where I preached. The audience was small on account of the rain.

The brethren have asked me to preach for them half time during the summer and help them to locate a pastor.

Our next stopping place was Homer, Ill. A. J. Lytle of Rochester, Ind., is preaching here half time.

J. Frank Hollingsworth is preaching half time at Catlin, Ill.

The church at Sidney, Ill., is taking a rest. Several months ago the old building was torn down, as it had become unsafe, and they have no place to meet, hence no services.

I visited them Saturday and arranged to preach in the U. B. church Sunday evening.

I spoke for Bro. Lytle at Homer in the morning and listened to him preach to the I. O. O. F. lodge in the afternoon, then went to Sidney, where I found a large audience of good listeners.

The foundation is laid for the new church and at no distant day they will have a new home.

The Century is gladly received wherever I go.

By the help of the "Auto" I can reach the people as never before. Christian literature must be scattered even if it takes the "Auto" to help in the work.

C. G. Cantrell.

Sixth District Missionary Convention Champaign, Ill., June 25 and 26.

Wednesday Afternoon.

2:00.....Praise Service
2:15.....School of Instruction
Conducted by Mrs. W. F. Sheets,
Danville.

3:15.....Consecration Service
3:30.....Is Christian Endeavor an Integral Part of Our Co-operative Missionary Work in Illinois?
O. E. Kelley, Tuscola.

4:00.....Discussion
Led by J. H. Hosteller, St. Joseph.
4:15.....Business, Appointment of Committees, etc.

Wednesday Evening.

7:30.....Devotional Meeting
Miss Anna Hale, Athens.
8:00.....Address
C. C. Smith of Cincinnati.

Thursday Morning.

9:00.....Scriptural Exposition
Prof. Silas Jones, Eureka College.
9:30.....Some Dangers in Our State and District Work.

L. R. Thomas, Newman.

9:50.....Discussion

- Led by Wm. Drummatt, Shelbyville.
- 10:10...Co-operative Pastoral Evangelism.
J. R. Crank, Blue Mound.
- 10:30.....Discussion
Led by E. E. Curry, Sullivan.
- 10:45...What the State Board Would Like to Do During the Coming Year.
State Secretary, J. Fred Jones, Bloomington.
- 11:05...Report of District Evangelist L. R. Brown, Newman.
- 11:20...Report of District Secretary A. R. Spicer, Rantoul.
- 11:25...Illinois as a Missionary Field for the Disciples of Christ.
E. A. Gilliland, Clinton.
Thursday Afternoon.
- 2:00.....Scripture Exposition
Prof. Silas Jones, Eureka College.
- 2:30...The Preacher's Responsibility for Interest in Missions.
C. M. Oliphant, Paris.
- 3:00...The Use of Money in the Kingdom.
W. F. Shaw, Charleston.
- 3:30...Co-operation of Illinois Churches in Christian Education.
Prof. Jones.
- 4:00...Reports of Committees, Election of Officers, etc.
Thursday Evening.
- 7:30...Scripture Study and Song Worship.
L. T. Faulders, Arcola.
- 8:00...The Causes for Which We Stand."
A. A. Wilson, Mattoon.
- Closing Service and Farewell Word.
J. W. Knight, Champaign.

TAZEWELL (VA.) LETTER.

Last November the good people of Tazewell, Russell, Dickenson and Buchanan counties elected me to the state senate of Virginia. This to me was not accidental, but a providential occurrence. For ten years I had been dreaming day dreams and seeing visions in the night of a law adorning our statute book which would prohibit both the manufacture and sale of intoxicating liquors in Virginia. The Lord gave me favor in the sight of my fellow members to the extent of passing such a bill for four counties. During the next session of the general assembly of Virginia I expect a large number of other counties will be added to the prohibition column. A number of the members of the general assembly would ask for their counties to be included among the prohibition counties if it were not for the fact that, under the interstate commerce law, liquors could be shipped into their counties from outside the state. It seems to me that we can reasonably expect congress to do us the small favor to except intoxicating liquors from the articles of interstate commerce in states where prohibition prevails.

I have announced myself a candidate to represent the ninth congressional district of Virginia in the fifty-eighth congress. Whether I succeed

in my race or not is not a matter of so much concern with me as the campaign of education which I shall vigorously carry on. With the elevation of the toilers to an equal plain before the law with the men of money and the prohibition of the manufacture and sale of intoxicating liquors and the old Jerusalem gospel faithfully proclaimed the dawn of the millennial day will soon be ushered in.

J. N. Harman.

Tazewell, Va., June 10, 1902.

A GOLD MINE THAT RINGS TRUE.

The Oregon Development Co., Lee S. Oviatt, Fiscal Agent, Merrill Building, Milwaukee, Wis., are advertising a gold mine in the Christian Century and from what we can learn of the property after a careful examination it would appear that it is one of the most meritorious propositions that are before the investing public to-day.

The promises that are made to investors have a ring of truth to them that is refreshing in these days of speculation. "Investigate my proposition before you buy stock," is Mr. Oviatt's war cry. This property is located in the same district—in fact but a few hundred feet separate it from the great producers,—the North Pole and Eureka and Excelsior in the great Cracker Creek District in Eastern Oregon, and the surface showings of the C-O are more promising than either of the two named. Warren Cable, a mining engineer, who located all of the big claims in the Cracker Creek District, says in a report that the Cracker Oregon will undoubtedly prove a richer mine than any of its neighbors. Cable is the dean of the mining engineers in Oregon and a man whose opinion is eagerly sought by prospectors. We commend this company's stock to the attention of our readers. It has every appearance of proving to be another Golconda.

The men back of it are all of good repute, and all in all, the proposition looks very promising. No advertisement is admitted to our columns without investigation.

Since writing the above the stock of the Cracker-Oregon has been advanced from ten to fifteen cents per share.

FIFTH DISTRICT OF MICHIGAN CONVENTION.

The quarterly convention of the fifth district of Michigan was held with the church in Mt. Pleasant May 31 to June 2. By holding the convention one week earlier than usual we were able to hold some of the speakers from the state convention, which was held the last week in May. We were especially fortunate in having with us several brethren of national reputation, including C. C. Smith, secretary negro education; G. W. Muckley, church extension secretary, and Dr. Royal J. Dye, returned missionary from Africa.

The sessions of Saturday afternoon were occupied by the ladies of the C. W. B. M., Sister Halley of Kalamazoo, who had stopped off from the state convention, taking a prominent part. The sisters seem never to have too much time for their meetings.

In the evening C. C. Smith gave a deeply interesting address on the condition of the negro in the "black belt" in the South. Sunday morning G. H. Muckley spoke on church extension and those who have heard Brother Muckley do not need to be told that his hearers were delighted. We had a practical object lesson in the value of church extension in the neat and commodious house of worship in which we met, the Mt. Pleasant brethren having been enabled to put up their building by the aid of a loan from this fund.

In the afternoon Dr. Dye spoke on life in the Congo country and his audience were greatly interested, as he spoke of the conditions in that far off land of darkness and superstition.

Sunday evening we had a double portion of good things in addresses by C. C. Smith on negro education and a short but intensely interesting and practical gospel sermon by G. W. Muckley.

Monday morning was occupied with the work of the district, Bro. L. C. Griffith of Blanchard presiding. The work of the district is in a much more promising condition than it has been for some time. More preachers are engaged in active work with the churches and better work is being done than for many years. The convention decided to undertake, in co-operation with the state board, the establishing of a church in one of the most important cities of the district this coming fall.

Monday afternoon the following topics were discussed: "The Christian Endeavor Work," by B. Merry, Gilmore, and M. L. Deming, Forest Hill; "The Prayer Meeting," by H. L. Maltman, Shepherd, and a general discussion of Sunday school work.

The convention closed on Monday evening with a sermon by H. L. Maltman.

D. Munro, state corresponding secretary, was present during the entire convention and did much for its success. Next convention at Shepherd early in September.

Shepherd, Mich. H. L. Maltman.

PROVIDENCE, R. I., AND RETURN, \$18.90.

On account of the B. Y. P. U. meeting at Providence, the Wabash will sell excursion tickets from Chicago as above July 7, 8 and 9, via Niagara Falls. Return limit, Aug. 15. Write for B. Y. P. U. illustrated folder containing maps and full information. City Ticket Office, 97 Adams st., Chicago.

DOWN IN OLD MISSOURI.

The Bible School Convention.

It was the pleasure of ye office editor to attend the annual convention of the Missouri Bible School Co-operation at Maryville last week. We say pleasure, for such it was, and then Missouri is the land of our nativity, adding greatly to the pleasure to know that we were back home.

To say that Missouri is a great state with a great and hospitable people is not exaggeration. In the early days, ere the woodman's ax had lain low her forests and ere the artisan had builded her mighty cities and constructed her railroads, the simple pioneer made his home. It was usually a log structure. The house, however, was not complete without a door, and the door was not complete without a latch string—most suggestive to the weary traveler who chanced to pass that way to come in and rest awhile and enjoy its simple hospitality. It is yet related that in those early days every passer-by was worthy of the best the simple home could afford. Then perhaps he might have a bit of interesting news to relate of some company of brave men who had just returned from a bitter and trying effort to explore more of the broad expanse known as the Western wilderness. This spirit of hospitality is still dominant in her social life and to one familiar with it indeed it is most admirable.

According to the program this was the twenty-seventh convention. Maryville was an ideal place. True, it is far to the northwest corner, and there were those present who traveled as far as from St. Louis to Texas, yet the attendance was large, quite as large as could have been expected.

We should like to write more particularly regarding the year's work. But four men were in the field during the year, 35 new schools were organized and four new churches. Two new houses were built. Moneys raised for buildings and repairs, \$2,234; for Bible school work, \$5,006.10. Money for other purposes, \$5,240.12. Total money raised, \$14,742.93. Total additions to the church from the work 485.

The program was fully up to the standard of former years. The Endeavor day, under the direction of Claude E. Hill, state superintendent of Y. P. S. C. E., was one of the splendid features of the convention. The address by Hon. John A. Lee, Lieutenant governor of Missouri, on "Christianity and Our Country," was an enthusiastic one, and the Disciples of Missouri have a just reason to be proud of so distinguished a citizen.

One of the interesting features of Thursday was an address by Wm. J. Bryan. His name did not appear on the program, but he had delivered his lecture on "Conquering Nations" the evening before in the Methodist church, and an hour was arranged to have him address the convention, which he did.

In all, the convention was a success. It was full of enthusiasm and happy results. H. F. Davis continues the corresponding secretary, and well that he should, for he is one of the foremost Sunday school men of the country. Under his wise leadership much has been done, and every indication points to larger victories for the future.

The new board consists of E. M. Smith, Centralia, president; C. H. Winders, Columbia, vice president; A. W. Kokendoffer, Mexico, recording secretary; J. T. Mitchell, Centralia, auditor; H. F. Davis, St. Louis, corresponding secretary and treasurer. The headquarters are changed from Hannibal to Centralia. The officers of the convention are W. H. McClain, St. Louis, president; Prof. W. T. Carrington, Jefferson City, vice president; W. F. Turner, Joplin, secretary. The next convention will be held in Joplin.

Our visit to old Missouri was a most enjoyable one, and never in our memory did the state present so brilliant an array of spring clothes. Beautiful to look upon are her green and golden fields. The harvest of wheat has the appearance of an abundant one. We made a short stop with home folks in the little county of Ralls—the banner county for its young men given to the ministry and one of the banner counties in the number of churches. In it for seventeen years has lived J. B. Corwine, the father of most of its preachers and the friend and counselor of all, a tower of strength and an honor to the cause. In the state, the banner state for members, the cause has been led on to victory by a host of brave men and noble women.

BALTIMORE LETTER.

In these warm days city people are setting forth all kinds of plans to get to the country. Every day the excursion boats in our harbor are crowded and thousands of mothers are spending much of the day in the parks with their infants. A few months ago the struggle was to keep warm and the consumption of coal was the topic of conversation in thousands of homes; to-day it is the impossible task of keeping cool and many are figuring over the consumption of ice. Amid it all the old world moves on and in a few months from now we will be wishing for the warm days as earnestly as we now wish for the cool breezes. The season come and go, but we go on forever. Every day is another session in the world's great school room, and the flowers and frosts, the buds and faded leaves, the tidal waves and morning stars, the joys and sorrows—all these are our teachers and prophets, and blessed is he who can see God in all that God has made.

Emmons, Caroline county, Va., L. A. Cutler, pastor, is arranging for Children's day exercises on second Sunday in July, to be followed by several days' meeting. This is one of the oldest church in Tidewater district, and

The DIVINITY SCHOOL of the UNIVERSITY OF CHICAGO

The First Term begins June 18, 1902
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Instruction will be given in the departments of Old Testament, New Testament, Systematic Theology, Church History, Homiletics, Public Speaking, Sociology, and comparative religion. Special Lectures will be given by Chancellor E. B. Andrews, President J. H. Burrows, Professors H. C. King of Oberlin, H. L. Stetson of Kalama-zoo, W. D. McKenzie of Chicago Theological Seminary, G. B. Stevens of Yale, L. H. Jordan of Cambridge, England.

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Bro. Cutler is the oldest preacher in point of service in Virginia.

In a letter from James K. P. Dickson, Rappahannock church, Va., he writes: "I like the people here and the situation generally. My congregations have been good and the attention to the ministry of the word equally good."

J. P. Lichtenberger has resigned the pastorate of the Jefferson Street church, Buffalo, N. Y., to accept the Lenox avenue work, New York city, made vacant by J. M. Philpott resigning to accept the pastorate of the Richmond Avenue church, Buffalo. Bro. Lichtenberger will begin his work in New York city September 1st.

C. C. Cowgill has been called for another year at Carnegie, Pa., with an increase of salary. His first year's work was very successful, not only in adding many to the church, but in adding a wife unto himself.

In a letter from Mrs. D. C. France, 3305 Haverford avenue, Philadelphia, Pa., who has been very active in the Bethany Beach work, she writes: "We hope for a restful summer in our cottage at Bethany Beach and we are now arranging to accommodate whoever may wish to come and at very reasonable rates." It is unfortunate that the Bethany Beach scheme has run on the rocks so soon, but in time it may come out all right. There are many good people who are interested in it and who are grieved at the turn in its affairs. Those who have it in their hands ought to set the whole thing right.

Edward B. Bagley, Washington, and B. A. Abbott, Baltimore, exchanged pulpits last Sunday and next Sunday J. O. Shelburne, Baltimore, will occupy the Beaver Creek pulpit.

Invitations are out for the marriage of Miss Josephine Smythe, Tazewell, Va., to Robert Elmore, pastor of the Christian church there. May all things go well with them.

In the receipts for the Christian Tribune Home for Working Girls, Bal-

timore, our last report was \$191.40. To this is now added: S. J. Parsons, Wellington, Md., \$1; Mrs. Jno. N. Henderson, Anthony, W. Va., \$1; J. H. Burch, Endfield, Va., 75 cents; Miss Lena Wootton, Chase City, Va., 25 cents; Westville church, Mathews, Va., \$2.75; Miss M. E. Smith, Virgor, Va., 25 cents, making for this report \$6. By the will of Mrs. Sallie D. Singler, Newark, Del., a small legacy will come to the Tribune Home. The amount is not yet known, out on our first information the same will be published. Peter Ainslie.

KENTUCKY UNIVERSITY COMMENCEMENT.

On Thursday, June 12th, the commencement exercises of the College of Liberal Arts of Kentucky University brought to a close one of the most successful years in the history of this famous institution. The following degrees were conferred:

A. B.

Robert Warren Davis, George Castelman Estil, Frank William Phelps, Ward Russell, Reuben Menifee Smith, Nancy Hall Mussleman, Mathew Savage Walton, Jesse Price Warren, John Woodford Yerkes, Sudie Newman, Joseph Armistead, Colby Dixon Hall.

B. LIT.

Mary Georgia Grimes.

A. M.

Josephine Drummond Hunt.

B. PED.

John Samuel Wheatley.

HONORARY DEGREES.

A. M.

Thomas Coleman Davis, M. D.; Burnet J. Pinkerton, A. B.

L.L. D.

Judge George B. Nelson, Prof. Alexander Reed Milligan, A. M.; Judge J. Willis Bonner, Charles Jacob Bronston.

Before the conferring of the degrees President Jenkins in a characteristically pleasing and practical address, reviewed the work of the university during the year, and hopefully predicted increased patronage and prosperity for the next session. The wisdom, enthusiasm and fidelity of President Jenkins during this first year of his presidency, has been recognized and critically commended not only by the Board of Curators, but also by the students and by the entire community. In connection with the work of the university several matters of interest and importance may be briefly mentioned. It has been officially determined that at the expiration of the next session Hamilton College shall become an integral part of Kentucky University; sustaining about the same relation thereto as Barnard College to Columbia University and Radcliffe College to Harvard

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University. Kentucky University already owns a large majority of the stock of Hamilton College. It is believed that the union of the two institutions will strengthen both, and that it will work a great advance, especially in the higher education of women in Kentucky. Hamilton College will continue, as heretofore, to maintain her identity and relative independence as a school for young women, but will hereafter be in the most intimate affiliation with the university. For the endowment of a new chair in the university \$17,000 of the necessary \$25,000 has been secured.

The Normal College has been

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erected into the School of Pedagogy of the College of Liberal Arts, co-ordinate with the other schools of the university. The curriculum of the college of Liberal Arts has been raised. The degree Bachelor of Literature has been abolished. A larger liberty of election has been introduced into the curriculum, and two courses are now offered for the degree Bachelor of Arts, one with Greek and the other without.

Three new members have been added to the faculty, Henry Lloyd Ph. D., professor of mathematics and astronomy, vice Prof. Ellett, resigned; Thomas B. McCartney, Jr., Ph.D. principal of academy and assistant in Greek; Miss Alice Tribble Karr, B. S., instructor in the academy.

Another matter of great importance to the university was emphasized by President Jenkins as follows:

As it appeared last September, the first and most pressing want of the institution was that of more adequate library facilities. There has been placed at our doors the satisfaction of that want. Mr. Andrew Carnegie, the eminent philanthropist, has offered the city of Lexington, through Col. Charles J. Bronston, an honored alumnus of our university, the sum of \$50,000 for the building of a free library. This offer has been accepted, and \$5,000 a year appropriated by the city for the maintenance of the library. Furthermore, the lower end of our college lawn has been selected as a site for the Carnegie Library, and a style of building in harmony with our Morrison Chapel has been sought, for the new structure. It is not easy to overestimate the significance of this new acquisition. Being a free library it will be open to our students and faculty at all times. Being on our property, it will be as convenient as if it were our own. Being so adequately stocked and endowed, it will be far more satisfactory than any which we could have hoped to build for many years to come. Pressed for room as we are, and unable to furnish adequate rest rooms and study rooms for our students it will give us an outlet for our overflow. All in all, the new library will represent an outlay of about \$175,000. For the building, \$50,000; for the books, at the very beginning about \$25,000; for the annual income, \$5,000, which is five per cent on \$100,000. We could not duplicate the plant for less.

PAINTER PARAGRAPHS.

J. H. Painter.

B. W. Pettit takes the work for half time at Moravia and Iconium, Ia., preaching at each place every two weeks.

The writer delivered the Decoration day address at Drakeville on May 30.

Children's day was a wet one in Iowa and in consequence programs in many schools were deferred one week, which proved to be a bright day.

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A Lesson Magazine for the Advanced Classes, containing the Scripture Text in both the Common and Revised Versions, with Explanatory Notes, Helpful Readings, Practical Lessons, Maps, etc.

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25 " " 1.50; " 4.00
50 " " 3.00; " 10.50
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A reduced fac-simile of the large Bible Lesson Picture Roll. Put up in sets, containing one card for each Sunday in quarter. One set will be required for each child in the class. Price reduced to 21-2 cents per set.

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Model Superintendent's Roll or Pocket Record.

Containing an Alphabetical List of the Names and Addresses of all the Pupils connected with the School; also, List of Officers and Teachers, with Addresses, and blanks for recording some of the most important items from the Secretary's Weekly Reports. Cloth, 50 cents. Morocco.....\$.75

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troutation on Children's day and small ones during the rest of the year reminds one of the house that was 400 feet long; 300 feet long and two feet wide. Still, to be liberal one day in the year, is better than none.

In a recent Congregationalist convention at Des Moines it was said that the Church of Christ can do a greater work by being divided into denominations. What a set of fools, then, are those who are pleading for union upon the apostolic platform,

which knows no denominations. And what a set of fools we all are—(or hypocrites)—for not starting several hundred more denominations and doing thereby a greater work than we are doing for Christ. There are some eyes that look bright and clear, but cannot see beyond the end of their owner's nose.

If 100 members of the church at Jerusalem had formed themselves into a denomination, while the rest remained as they were, evidently there

would have been two religious bodies, but only one denomination. Or, if nine denominations had been formed of all the members except 100 who remained as they were before, there would have been ten religious bodies, one of which only was not a denomination. Have we not something of that kind here now? If so, which body is it that is not a denomination? Who will answer?

If 100 Christians united can do a greater work for God (and they can) than 100 divided, why could not 100 denominations united in one body do a greater work for God than divided as they now are? It seems to me that the man who argues for a divided church on the plea that a greater work for God can be done ought to be examined as to his sanity—or else I should.

From Alabama.

Since last report I have visited Phoenix City and assisted Belt White, the minister, in a two-weeks' meeting. There were eleven additions, six confessions. This is one of the best churches, in many respects, I have seen. The members have not that fault-finding, criticising spirit so prevalent in some places, and as a result they are dwelling together in love. Bro. White is justly universally loved by every one.

Am now at Opelika with Belt White and Dr. A. C. Henry in a good tent meeting, our people having no house nor organization at this place. There are a few Disciples here and Bro. White is determined to plant a church in this city. Dr. Henry is doing the preaching in his usual forceful way, and large audiences greet us nightly.

The work all over the state seems to be taking on new life and if present indications do not falsify we shall have a good report at the close of the harvest. Every Disciple in the state and many out of the state who have friends and loved ones here should help in this good work. Send all contributions to our efficient treasurer, E. E. Linthicum, Anniston, Ala. It is not early to begin planning to be at our great state convention in Selma in November.

S. P. Spiegel,

Birmingham, Box. 824.

EXCURSION TO PORTLAND, ME.

The Wabash road will sell excursion tickets July 5 to 9 inclusive from Chicago to Portland, Me., at \$21.50 for the round trip via Niagara Falls; \$20.50 via Montreal. Return limit, Aug. 15th. For full information call at or address City Ticket Office, 97 Adams st., Chicago. 17

EXPERIENCES OF PA.

If you have read—most everybody has—The Ghost of the Glacier, you will be interested in knowing that another good story by the same author

A New Book on a most important & timely subject

“Our Plea for Union And The Present Crisis”

By Professor
Herbert L. Willett



HISTORIC review of the religious position and the present opportunities and perils of the Disciples of Christ. A series of editorial articles from the pen of Dr. Willett, which appeared recently in THE CHRISTIAN CENTURY, dealing with the subject of Christian Unity, called forth so many expressions of appreciation and demands for their appearance in more permanent form that The Christian Century Company has secured their thorough revision and enlargement by Dr. Willett and now presents them under the above title, in the form for which so strong a demand has been made.

The following table of contents will give an idea of the scope and motive of the book.

Introduction—The Task of the New Century.

1. Are the Disciples a Denomination?
2. Have we the Sect Spirit?
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11. Apostolic Christianity—The Doctrine.
12. Apostolic Christianity—The Ordinances.
13. Apostolic Christianity—The Spirit.
14. The Form of Christian Union.
15. The Church of the Future.
16. Christian Unity—An Appeal.

Dr. Willett needs no introduction to our readers. Every Disciple is familiar with his name and the prominence of his work. He is not only a leader amongst our own people, but is generally recognized as one of the best known and most popular Biblical lecturers on the American platform. The fact that he is the author of *Our Plea for Union and The Present Crisis* is ample assurance of its surpassing interest and value.

This book ought to be read by every Disciple. No one can afford to be without it. It is handsomely bound in cloth and retails for 75 cents.

Attractive Premium Offers

It is the desire of The Christian Century Company to place *Our Plea for Union and The Present Crisis* in every home in the brotherhood and in order to place it within easy reach of all the following exceedingly *valuable* offers for a limited time:

1st. For two new subscriptions to THE CHRISTIAN CENTURY for one year at the regular rate, one copy of *Our Plea for Union and The Present Crisis* will be sent postpaid.

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The Christian Century Company, Chicago, Ill.

has just been issued by the Passenger Department of the Lackawanna Railroad. It is called *The Experiences of Pa.* It has the “story-telling” quality and possesses, beside real humor, the charm of one of the daintiest love stories that has been written in a long time. The stories are contained in a little book called *Lakes and Mountains*, which will be mailed on request accompanied by five cents in postage stamps to T. W. Lee, General Passenger Agent, New York City.

The good shepherd thinks more of his flock than of his fleeces.

It is a greater thing to prevent a disease than to invent its cure.

A man has no more religion than he can command in his day of need.

Agnosticism in regard to heat will not prevent the blister from following the burn.

When a man begins to go down there are always plenty to smooth his way for him.

The Home

Bright Side of Heredity.

The Christian (London, Eng.) thinks that too much attention is given to the dark side of heredity. There is a bright side also. We quote from a recent number as follows:

Whilst we dare not, for a moment, minimize the truth which both the Bible and modern research force upon us, that men transmit their weakness to their offspring, we must not forget the other side. Indeed, it is a part of the gospel to do so. Many writers on heredity see only the seamy side of life, hence they are confirmed pessimists. It is true that the iniquities of the fathers are visited upon the children unto the third and fourth generation of them that hate God; but it is also true that the promise of the new life in Christ Jesus is to us and to our children. No one can read the new testament without seeing what a large place is given to the bright side of heredity. We are afraid, however, that this has not seized the conscience of christendom as it should have done. But, above all things, our dominant note must be, a new heredity through the grace which is in Christ Jesus. Nothing less than this new birth will avail.

Honesty First.

Honesty comes first, and after that anything you can get. When you give up the honesty, the purity of heart, in exchange for anything else you suddenly find that you have been cheated out of your best self. The object of life is not to acquire, not that solely, unless it be to acquire character. Your temptation to gash your conscience is based on a promise which will never be kept, or if the worldly goods are delivered you will be robbed of something worth a great deal more. Stiffen your conscience until it will feel the force of temptation, and then you will be ready for life, for death and for any other world to which you may go when your term on earth expires.

The only thing to set men right and keep them right is the Sermon on the Mount. It is the thought of others which consecrates the thought of self. A staff and scrip with a clean heart will do more for human happiness than whatever else you may desire, and until we get back to that fact and to a full appreciation of it we shall fall in the great essentials.—George H. Hepworth.

The Habit of Thankfulness.

The habit of thankfulness is one that ought to be diligently and systematically cultivated. Nor is the task a difficult one to those that set about it in an intelligent fashion. If any man,

for example, will learn to close every day by making a review of the blessings that it has brought him from the hands of God, he cannot fail to experience a deepening sense of gratitude. These blessings are so manifold and so rich that the attempt to enumerate them will be sure to bring a great surprise. Not only does our remark hold good in the case of those whom the world regards as happy—the wealthy and the great—but it is also true of those whose lot in life appears to be the narrowest and hardest—the lowly and the poor. There is not a man on the earth but can find a thousand good reasons for praising God, if he will only open his eyes and look for them.

Church's Opportunity.

The word for to-day with all missionary boards is "forward." They realize the ripeness of the times and are pressing the work. The twentieth century is the church's great missionary opportunity. As never before, she is reaching out to all the world. Her work was never so aggressive. When we share in it we are having a part in one of the most progressive and laudable enterprises of the ages.

Introduce Him.

The young convert, I mean. Not simply to your friends, but introduce him to the heritage to which he has become an heir. Go and get him and

take him into the hive of the workers. Show him where he may find something to do. In times of great religious interest our duty is not to the sinners alone; we owe something to those who have recently stepped over the line. Sometimes the noblest work is going back into some dark corner and leading out some discouraged Christian who has not yet discovered himself. Some of the heroes of the word of God are not those who were able to preach to the multitudes, or in other ways to make themselves prominent, but rather who took some new disciple and introduced him to the great work for which God intended him.

Teachers and Learners.

It was the men who had been learners who were to go out and teach. Christ chose only those that had been with him. So now only those who know Christ, who have sat at his feet as his disciples, are qualified to go out and preach. This does not mean so much profound wisdom and an understanding of theology as the knowing of Jesus himself, as only those can know him who have abode with him. It used to be quite a common custom to have teachers in the Sunday school who were not Christians; in many respects they may have been better teachers, but we have come to know that the teacher who can not personally recommend Christ is a failure.

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Temperance

Reasons Why I Will Not Drink.

1.—I will not drink for the sake of the dead. I have a father whose spirit is asleep in Jesus, and I will not dishonor his name, disregard his example nor forsake his counsel.

2.—I will not drink for the sake of the living. I have a dear mother, aged and infirm, who tenderly cared for me in my childhood, and through the years of my manhood still watches with anxious solicitude the interests of her son, that he may be a useful and honorable man. I will not add one pain, nor one tear, nor one sorrow to the afflictions which age necessarily brings.

3.—I will not drink for my wife's sake. I have solemnly vowed, before God, to promote her happiness, to provide her a comfortable living and to strive with her in the duties of our relation to rise to positions of honor and usefulness. I have sworn to make her interests my interests, her destiny my destiny. I will not degrade, dishonor and destroy her who left the happy home of her youth to share with me the fortunes of life.

4.—I will not drink for my children's sake. They are precious treasures that God has committed to my trust. In their innocence they look to me for support, protection and instruction. I will not inflict wrong upon them by depriving them of these comforts and entailing poverty, want and wretchedness. I will not make paupers, vagabonds and criminals of my own children. I will not have disgrace and blackened memory curse my name and family to the third and fourth generation. I will not cast a shadow over the life of a human being so near me, by leaving a record written in all the crimes of intemperance.

5.—I will not drink for my neighbor's sake. My example might influence him to drink, and thus I would be the means of introducing evil and sorrow into his home, and perhaps of leading him to perdition: "Woe to him that giveth his neighbor drink, that putteth the bottle to him."—Hab. 2:15.

6.—I will not drink for my business' sake. It unfits me for that diligence and energy that are necessary to success in business. It brings more losses and misfortune than all my attention can counteract, and will finally bring me into disrepute as a business man and cause good men to forsake me.

7.—I will not drink for my own sake. It is dangerous to health, peace and life. It impairs mental vigor and prostitutes the noble faculties that place man in the highest order of intelligences. It is the parent of the sorest evils to body and mind; the source of the greatest unhappiness in the family and the gravest crimes in the com-

munity. Its hope and promise are evil, misery, degradation, shame and ruin; and no good can come from it. I will not drink, lest all that others have suffered and all that may possibly result from it be my portion.

8.—I will not drink for my soul's sake. It is plainly declared in the Scriptures that no drunkard shall inherit the kingdom of heaven, and I will not drink lest I become a drunkard and thus forfeit my hope of eternal inheritance among the saints. I will not pervert my life and lose the glorious end of my immortal existence. I will not be a miserable human being that I may be a lost spirit in eternity.

Prohibition in Texas.

In Texas, the conclusion has been reached, that it was better to carry on the campaign against liquor on the local option basis for the present, leaving the question of state prohibition to be determined in the future. This conclusion was reached at a conference of the Anti-Liquor League held at Waco some weeks ago. The Prohibitionists will make the State fight whenever the time is ripe for it, and will strengthen their cause in the meanwhile by capturing more seats in the legislature and by securing, through local option, control of more counties and districts.

Chaplain S. H. Morgan of the Huntsville, Tex., penitentiary, says: "One-third of the populous portion of Texas is under prohibition. Seventy-five per cent of the inmates of this prison come from saloons and saloon influences. As these influences are curtailed the number of state criminals decreases."

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TESTIMONIALS.

The map seems to me an ideal one in every respect. I only wish I might have had one like it twenty-five years ago. I cannot imagine a more useful commentary on "the Fifth Gospel" as the Holy Land has often been called. The study of such a Relief Map is the next best thing to a visit to Palestine itself.—MARCUS D. BUELL,

Mr. Burton's Map of Palestine will be found very helpful in giving pupils a vivid conception of the topography of Palestine, and of the relationship of one part of the country to another part. It is a most successful attempt to assist the eye in grasping what otherwise would remain entirely indefinite. — WILLIAM R. HARPER, President of The University of Chicago.

Two years it has been before me and now it is stamped on my mind so that the vision of the Holy Land lies before me as I read the Book.—REV. S. M. JOHNSON, Chicago.

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